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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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trust it will avail to win the respect even of those who have no sympathy with its objects. The *Noncon.* will continue to be resolute and straightforward, but catholic and courteous, in the advocacy of its views.

We have nothing new to propose. We sincerely thank those of our friends who, during the past year, have favoured us with suggestions having for their object the increasing success and influence of the *Nonconformist*. Such of them as we have not adopted might probably have appeared inexpedient to those who proposed them, if they had been looked at from the position we occupy, and in the light of the experience we have gained. We are none the less obliged, however, for the tender of their counsel.

Praying that the usefulness of our journal may be progressively augmented, and that whatever of good there is in it may be more widely appreciated, and again expressing our best wishes for our readers, we make our obeisance, withdraw behind the curtain, and commence the labours of another year with hopeful expectancy, and unabated ardour. Adieu!

TO OUR READERS.

ONCE more, dear friends, we quit for a moment the editorial position, that we may offer you our personal greetings, as we open together this new volume of the *Noncon.*—the twenty-seventh—and wish you A HAPPY NEW YEAR. More fleetly than ever the season appears to come round, and we begin to feel what it is to be "beggars even in our thanks." We wish it were possible for us to express them in some novel form, though no words could make them heartier than they are. Be pleased to accept them, not as a tribute to custom, but as tokens of sincere and lively gratitude, and, as in past times, let your "love cover the multitude of sins."

The year just opened promises to engage our interest quite as fully as any of its predecessors. We seem to be approaching the verge of great changes, political and ecclesiastical. Public opinion shifts rapidly to and fro, and the eddies caused by conflicting currents of thought, sentiment, and purpose, call for steady and courageous steering to prevent our little bark from being caught in one or other of the swirls which would hurry it far out of its appointed course. It is but too easy, in a moment of unusual excitement, to allow our gaze to be diverted from the end we have in view, and, losing headway, to drift into broken water, in which loss of influence, if not danger to our craft, might be justly looked for. If we have hitherto escaped that misfortune, it is because we have kept our eye unwaveringly upon fixed principles, and have endeavoured to direct our efforts as unwaveringly as possible by their light. Our friends have given us their trust, and, with God's blessing, we hope and believe, we shall do nothing to forfeit it. It is plain that through the year upon which we entered but yesterday, such guidance as a keen insight into, and a thorough appreciation of, primary truths, can render to minds largely preoccupied with other than public affairs will not be needed less than heretofore. Assuredly, on our part, we are prepared to respond to the whole extent of our capacity, to the increasingly urgent claims upon our vigilance, industry, singleness of purpose, and unconquerable faith. If these can be of any service to our friends in the coming struggles, we offer them with all our heart. We think we can appeal to the past, as a pledge for the future. We have studied to make our journal such as will at least cast no reproach upon the principles it aims to commend, and, far as it falls short of our own ideal, we

Ecclesiastical Affairs.

THE BULWARK OF PROTESTANTISM.

It is a pity that Lord Shaftesbury does not limit his public utterances to matters concerning Christian philanthropy. He has made that sphere peculiarly his own. He entered it, regard being had to his high social position, single-handed. He did, and still continues to do, the service of a true knight-errant, within that region of giant wrongs, and spell-bound victims of human selfishness and neglect. He not only bravely encountered, but chivalrously sought out, the most appalling foes which, in every variety of repulsive form, oppress and prey upon the helpless. With a courage and self-sacrifice which have ennobled his name, he has ventured into the foulest lairs of misery, and let in upon them the light of day, and the purifying and balmy influences of genuine Christian sympathy. When the eye sees him then it blesses him. Within those dismal precincts he is a power, a wonder-working power, daily illustrating by his deeds of heroism the compassionate and loving spirit of the Master under whom he serves. It is a pity that he should mingle in controversial frays for which he is eminently disqualified, and rush into the tilting courts of theology as a champion of causes which, devotedly as he may uphold them, will not bear examination. Thousands of his most ardent admirers grieve over the awkward dilemmas in which he gets himself involved, the frantic manner in which he deals his strokes about him, and the sorry figure he cuts as he leaves the arena, unconsciously or only half-consciously discomfited.

The noble earl's friends have hardly got the better of the astonishment and shame they felt on witnessing his wrathful but impotent assault on "Ecce Homo," when he once more surprises them. In a letter addressed to the editor of the *Times*, and published in that journal on Saturday last, will be found the following most astounding controversial paradox:—"Among other reasons for profound and reverential affection to the Church of England, to her Liturgy, her stated ministry and her ordinances, I hold that she is the grand and only effective bulwark of the Reformation against the increasing efforts, the indissoluble combinations, and methodical encroachments of the Papal See. I have long been, and I am still,

conscientiously convinced that were the Establishment swept away a large proportion of her members would join the Church of Rome; many would remain indifferent; some, no doubt, would hold steadily to her doctrines; but even they, by their very weakness, would contribute to the progress of the great enemy."

Now, let us try to realise the force of Lord Shaftesbury's logic by simply inverting its position. It is clear that he has no very flattering idea of the spiritual soundness of the community distinctively designated the Church of England, at any rate, in relation to the Papacy. Whatever faith he may put in its institutional forms, he has little or none in the convictions, sentiments, or sympathies of its living members. The great majority of them, according to his estimate, are either disaffected, or indifferent. They are kept where they are, not by religious preference, but by those political arrangements which make their Church a Church Establishment. Their Protestantism is not zealous. It is merely a convenient profession which most of them would gladly throw off, and which many of them care nothing about. They have had the benefit of the Church of England's "Liturgy," of her "stated ministry," and of her "ordinances," which ought to have quickened and nourished in their hearts "profound and reverential affection" to her, but they feel no such affection. If public law did not give her a certain prestige, they would quickly desert her, and prove by their faithlessness that they valued not her teaching, but only her worldly position. The organisation, religiously considered, is hollow, has no internal coherency, no permeating and unifying vitality, no strength of its own which may be regarded as trustworthy; and were the secular bonds by which it is held together unloosed, the whole would fall asunder, and, one by one, its fragments would be absorbed into the Papacy, with which they have a close affinity. This, be it remembered, is not our diagnosis of the spiritual condition of the Establishment, but Lord Shaftesbury's. According to him, this is the result which has come about in the Church, spite of her Liturgy, stated ministry, and ordinances, and is only prevented from disclosing itself in a wholesale desertion to Rome, by the external pressure of political law. It may be so. He ought to know better than we. Nevertheless, even we should hesitate before venturing to describe the Church as such an utter religious failure.

Well, but Lord Shaftesbury holds that this mass of spiritual disloyalty and indifference, compressed into a sham unity by legal enactments and provisions, rotten to the core as it is, and full of tendencies which, on being freed, would carry the greater part of it straight to Rome, "is the grand and only effective bulwark against the unceasing efforts, the indissoluble combinations, and methodical encroachments of the Papal See." In other words, things are so bad in the Establishment that her religion cannot be trusted, and her security against dissolution is to be found only in law. That is all that is now left her as a defence against "the great enemy"—not her own Protestant heart, but her connection with the State. She cannot rely upon "the sword of the Spirit," only upon the sword of the civil magistrate. What would the first avail her if the last were put up into its sheath? Where would be "the grand and only effective bulwark," in case the temporal power were not behind it? It never occurs to Lord Shaftesbury to ask whether the decay of the living energy of God's truth may not be owing to its having been associated with what has superseded its proper functions and exercises, and whether habitual trust in dead walls may not have generated first the disuse, and then the distrust, of the loyalty, the faith, the courage, and the enthusiasm, for which they were ingloriously substituted. But did ever dead walls keep out an active foe,

when the garrison within were anxious to go over to him? If the case be, as Lord Shaftesbury represents it, the danger is that disaffection will open the gates, and deliver over the "grand bulwark" to the hands of "the great enemy." But he, good man, sees little to apprehend so long as he has walls to trust to. The place may be full of traitors, cowards, hypocrites, with the exception of a few who "by their very weakness," would, if outside, "contribute to the progress of the great enemy"—but it is notwithstanding, the only "effective bulwark" of Protestantism.

The noble lord goes on to say—"Highly as I appreciate the zeal, learning, talent, and principle of several of the Nonconformist bodies, I cannot see, in their organisation and action, any power of presenting a systematic and continuous opposition to the Papal policy." He does not suspect them of personal tendencies towards that policy—with the exception of "the Neological part of the community," he seems to regard them as sound in the Protestant faith—but how can this avail to stay the advances of the Papacy? They have what can hardly be said to exist in the Establishment, both "zeal" and "principle"—but they have not what the Establishment has—dead walls of legal defence. They are, therefore, no bulwark. Their convictions, their faith, their affection to their respective religious systems, protect themselves, nor does it seem to be anticipated that Papal encroachments will destroy their position. In the United States, where there is no Establishment, the power of the Papacy, constantly as it is fed by emigration from Ireland and Southern Germany, is becoming continuously modified into comparative harmlessness. Still, Lord Shaftesbury can see no protection but in a Church Establishment which, according to his own representation of it, is full of treason to the cause of the Reformation. Cannot he put two and two together? Or has his education plucked out the eyes of his common sense? Did he never read, "Wheresoever the carcass is, thither the eagles will be gathered together"? If he will meditate upon those words of the Lord, he may perhaps discover the real and only cause of peril, and, to his surprise, will be constrained to identify it with his "grand and only effective bulwark." But, all things considered, we respectfully suggest that he would do wisely to stick to his rôle. It is a splendid one, and he is *facile princeps* in it. In the arena of ecclesiastical and theological controversy he is simply ridiculous.

ECCLESIASTICAL NOTES.

BARON RICASOLI has addressed to the exiled Italian bishops a circular which might so appropriately have been signed by the Secretary of the Liberation Society, that one involuntarily looks for that signature. Not merely are the thoughts, but the very formula and illustrations of the Liberation party, are adopted by the Italian statesman. The "magnificent and imposing spectacle now afforded to the free citizens of the United States of America," is the very kind of spectacle to which we point for an illustration of what would take place on the separation of the Church from the State. It is not a month since we commented on the speech of the Bishop of Illinois, and Baron Ricasoli now says exactly what the bishop and we have said. "In the United States, every citizen is free to follow the persuasion that he may think best, and to worship the Divinity in the form that may seem to him most appropriate. This state of things generates neither confusion nor clashing. And why is this? Because no religion asks either special protection or privileges from the State. Each lives, develops, and is followed under the protection of the common law, and the law, equally respected by all, guarantees to all equal liberty." What a significant sentence soon follows,— "Let him (the bishop) " "not demand privileges if he wishes no bonds." The baron's reading of ecclesiastical history is similar to that given by Locke two hundred years ago; but he is, on the whole, more generous to the clerical party than Locke was. His solution of the political and ecclesiastical difficulties is, however, the same as that given by our philosophic statesman:—"Liberty alone can bring us to that happy state of things which your lordships consider so enviable in America. Let us render unto Caesar the things that are Caesar's, and unto God the things that are God's, and peace between Church and State will be troubled no more." Let there be, that is to say, as in America, a perfect separation of the Church from the State, so that the State may exercise all its legitimate civil functions, and the Church not be controlled in the exercise of its ecclesiastical functions. It seems scarcely possible that a statesman of this new Italian kingdom should have thus reached ahead of all our old herd of English politicians; but, on second consider-

ation, nothing is more natural. The Italian Kingdom is in a condition in which precedents and tares, whether red or black, are of very little value. The kingdom has to be made, and the problem is, not how to make it in closest accordance to old, worn-out, middle-aged patterns of government, but how to base it on the soundest principles. The laws now made by Italy will make the opinions of that people for a hundred years to come. We are thankful to find that they are to be based on the maxim of a Free Church in a Free State, and that they are to include not merely toleration, but equality. There is not a nation that will not soon leave England, in ecclesiastical matters, dragging at the very skirts of civilisation.

In Natal people are taking the law into their own hands, and openly flouting the courts of the mother country. A few weeks since fifteen of the clergy, and a score or two of the "laity" of that colony, met to choose a bishop in the place of Dr. Colenso, whom the Bishop of Capetown had "deposed." Seven of the clergymen present chose Mr. Butler, Vicar of Wantage, and nominee of the Bishop of Oxford, and, it is pretty generally understood that if the Archbishop of Canterbury and the Bishop in question should approve of the "election," Mr. Butler will go out and confront the present Bishop. This little difficulty, however, was, no doubt, surmounted long before it was made. The whole proceedings bear evidence of an ingenious Oxford concoction, but they will raise a very serious question. Dr. Colenso is still a legal bishop of the Established Church, and unless, by their recent action, the seven clergymen of Natal have formally cut themselves off from the Established Church in England, which we think they have done, there will be two bishops to the see. At any rate two persons will claim to be exercising the same authority. Before twelve months are gone we shall have the Colenso case heard again, and shall perhaps have an authoritative opinion coinciding with that just pronounced by Lord Carnarvon. The sooner that opinion is given the better; only those who seek it should understand that if they wish for a free Church they must separate from the Church of England. Let them, says Baron Ricasoli, not demand privileges if they wish for no bonds.

A "Yorkshire Vicar" has written to the *Churchman* to give his opinion of the "effects of radicalism in ecclesiastical questions." The writer thus describes his county:—

In this district there are very few humanizing influences. There are plenty of rich people, but very few ladies and gentlemen. The inhabitants of many places scarcely know what refinement is, but when they see any signs of it have a strong objection to them. One who has any feelings of his own, or who shows any consideration for those of others, is set down as a fool. Reverence and holy things, unselfishness, humility, are all laughed at. Perhaps some will say, what are the ministers of religion about; that they let this state of things go on? Of course, there are Dissenting ministers enough, but they are chiefly Wesleyans, who change circuits every few years. And, even without that, as a stream cannot rise above its source, so very seldom do they rise above the people whom they have to please. There are not many clergymen in these districts. The Church finds it very difficult to overtake the large and sometimes scattered population; and often there is but little sympathy with the clergymen who tries to make any such movement.

Do our friends recognise this portrait? "Holy things, unselfishness, humility, are all laughed at." This is all very well, but the question is, what are "holy things"? Are they only albs, candles, and chasubles? And what is humility? Does it consist in taking off the hat to the parson, and always deferring, as in the matter of Church-rates, to his judgment? The vicar's portrait may be a correct one, but so was Southey's at the end of the "Doctor," only it gave the back of the head instead of the front. As for "humanising influences," has the reverend gentleman never been at Yorkshire tea-parties?

Dean Stanley preached on Christmas morning in Westminster Abbey a pleasant half-historical, half-practical discourse, more or less appropriate to the time and the place. We select two or three sentences from it:—

From the first there had been two tendencies in the English Church, but without destroying it. The Church of England was a mixed and double Church, because England was a mixed and double nation. If it were not so it would not be a national Church.

Some of them might regret that phrases had been left in the Prayer-book which savoured of the superstition which prevailed before the Reformation, while others might regret that phrases had been left which seemed to favour the rational spirit of modern times. Both these certainly did exist together, and the only real breach of Christian faith and Christian charity was when either party thought it necessary to have the Church and nation to itself and to drive the other out.

If any have tried with untiring energy to drive us out, the true Christian retaliation will be with untiring forbearance to try to keep them in, even, although we might be inclined most strongly to condemn their practices. Thus would peace be secured without any com-

promise or fusion of outward ceremonies, but upon the greatness of God's love and the greatness of man's duty. The Dean, we are informed, concluded this discourse by earnestly deprecating divisions between Ritualists and anti-Ritualists, Rationalists and anti-Rationalists, counselling rather an appeal to Him who had been emphatically termed the "The Prince of Peace."

We will now quote what a saint of the English Church once said of such sentiments as these: the words were used more than a hundred and fifty years ago:—"By the Church of England we are to understand the true genuine notion of it as it stands contradistinguished in its Established doctrine, discipline, and worship, from all other churches and schismatics, who would obtrude upon us a wild, negative idea of a NATIONAL CHURCH, so as to incorporate themselves into this body. Whereas it is evident that this latitudinarianism, heterogeneous mixture of all persons of what different faith so ever, uniting in Protestantism, would render it the most absurd, contradictory, and self-inconsistent body in the world. This spurious and villainous notion may be first observed as one of those prime popular engines our FALSE BRETHREN have made use of to undermine the very essential constitution of our Church. But such is her hard fortune; her worst adversaries must be let into her bowels, under the holy umbrage of sons who neither believe her faith, own her mission, submit to her discipline, or comply with her liturgy. And to admit this religious *Trojan Horse*, big with arms and ruin, into our holy city, the straight gate must be laid quite open and—"

Well, there is a good deal more about Articles being taught to the confusion of senses; about filling the house of God with spiritual adulterers, and so on, all which that St. Athanasius of the English Church, Doctor Henry Sacheverell, expatiated upon in his rather remarkable sermon concerning "Perils among False Brethren." We commend Dean Stanley to a careful reading of this sermon.

There is actually a new Church-rate proposal. A landlord somewhere in the Midland Counties has conceived the remarkably original notion of adding the rate to the rent, and so getting the Church sustained while the conscience of the Dissenter is relieved. The *Times* is always rather queerly sub-edited, if, indeed, by some modern mechanical process, it does not sub-edit itself; but whoever put the paragraph to this effect into that paper on Monday last, must, just thirty years ago, have put on Rip Van Winkle's nightcap. All that sort of thing was discussed, as we can assure our eminent contemporary, by our fathers and grandfathers; and as for the landlords of the present generation, why, they had better, as a body, "try it on." We are not all Welsh and Irish tenants.

The Nonconformist literature of anti-Ritualism is rapidly increasing. We have just had placed in our hands one of the best, and in some respects the best, contribution to it, under the title of "Priests and Sacraments," by the Rev. J. G. Rogers, B.A. The character of this work assigns it most properly to our reviewing department, where only complete justice can, and no doubt will, be done to it. But, as days in modern controversy are equal to the weeks of old time, we should like at once to introduce this work to the reader. We do so because it has a distinctive speciality. Its style is remarkably vigorous, but so is the style of a few other books; the arrangement of the materials approaches to something like perfection; but that also may be said of one or two other works; but no Nonconformist writer excepting Mr. Rogers has thoroughly mastered all the Ritualistic literature. We have, in this small work, the evident results of the most extensive and the most careful reading of Ritualistic books. Mr. Rogers reports nothing at second-hand. He has read what few Churchmen have read, and for all his statements he gives full quotations, with their "chapters and verses." Apart, therefore, altogether from the controversial value of this work, and apart from the fulness, vigour, and ability with which the author sustains the principles of modern Nonconformity, we have in it what is not elsewhere to be procured—viz., the intentions and doctrines of the Ritualists as stated by themselves, and examined, as our forefathers would have said, by a "competent hand."

What else we have to say on this work will be said in our literary columns.

CONGREGATIONAL STATISTICS.

The Congregational Year-Book* punctually appears with the new year. It continues to increase in bulk, and affords many proofs of the painstaking industry

* London: Jackson, Walford, and Hodder, 27, Paternoster-row.

of the editor, and his anxiety to obtain the latest and most correct information. Thus he gives to as late a date as December 19th the number of registered Congregational chapels. In the last Year-Book the Rev. R. Ashton expressed a hope that greater assistance would be given by the churches in obtaining fuller religious statistics than have heretofore been supplied. But the hint does not appear to have been taken, though the following statistical summary goes somewhat more into detail than in previous editions of the Year-Book:—

| COUNTY ASSOCIATIONS AND UNIONS IN GREAT BRITAIN, IRELAND, AND THE COLONIES. | | | |
|---|----|----------|----|
| England | 43 | Colonies | 8 |
| Wales | 16 | | |
| Scotland | 8 | Total | 76 |
| Ireland | 1 | | |

| CONGREGATIONAL CHURCHES IN GREAT BRITAIN, IRELAND, AND THE COLONIES. | | | |
|--|-------|-----------------|-------|
| England | 1,923 | Channel Islands | 13 |
| Wales | 788 | Colonies | 278 |
| Scotland | 105 | | |
| Ireland | 27 | Total | 3,134 |
| | | Out Stations | |

Of the Congregational Churches ... 1,065
This is a very defective return, and includes only a few of the hundreds of rooms, barns, school-houses, small chapels, halls, and rooms where the Gospel is preached either statedly or occasionally.

| MISSION CHURCHES | | | |
|---|-----|--|--|
| In foreign lands | 249 | | |
| The number of out-stations and preaching places connected with these mission churches is not known. | | | |
| Stations of the Home Missionary Society | 119 | | |
| Evangelistic stations of the Home Missionary Society | 60 | | |
| Rooms, cottages, farm-houses in which the agents preach | 340 | | |
| Lay preachers in home missionary stations | 233 | | |
| Lay preachers in Welsh churches | 293 | | |
| Evangelistic agents in Home Missionary Society | 59 | | |
| Native teachers in foreign missions | 700 | | |

WHENCE THE PRESENT CONGREGATIONAL MINISTRY IN ENGLAND HAS BEEN SUPPLIED.

| | | | |
|----------------|-----|-----------------------|-----------|
| Airedale | 94 | Belfast | 6 |
| Bala | 7 | Dublin | 12 |
| Brecon | 17 | Edinburgh | 21 |
| Blackburn | 23 | Edinburgh Theological | |
| Carmarthen | 14 | Hall | 7 |
| Cheshunt | 116 | Glasgow | 55 |
| Coward | 28 | Owen's College | 3 |
| Gosport | 15 | St. Andrew's | 5 |
| Hackney | 91 | University College | 6 |
| Highbury | 111 | Foreign | 10 |
| Homerton | 38 | Town and City Mission | 23 |
| Hoxton | 36 | Papist | 1 |
| Lancashire | 85 | English Church | 5 |
| New | 82 | Baptists | 12 |
| Newport Pagnel | 32 | Moravians | 3 |
| Rotherham | 109 | Presbyterians | 7 |
| Spring Hill | 50 | Evangelical Union of | |
| Western | 65 | Scotland | 11 |
| Wymondley | 15 | Various | Methodist |
| Bedford | 7 | Bodies | 38 |
| Bristol | 8 | Private training | 243 |
| Cavendish | 9 | Whence unknown | 242 |
| Cotton End | 46 | | |
| Nottingham | 7 | | |
| Aberdeen | 7 | Total | 1,826 |

VACANT CONGREGATIONAL CHURCHES IN GREAT BRITAIN.

| | | | |
|----------|-----|---------|-----|
| England | 192 | Ireland | 7 |
| Wales | 87 | | |
| Scotland | 9 | Total | 295 |

THEOLOGICAL COLLEGES IN GREAT BRITAIN AND COLONIES.

| | | | |
|----------|---|----------|----|
| England | 8 | Colonies | 4 |
| Wales | 3 | | |
| Scotland | 1 | Total | 16 |

Preparatory or missionary institutions, 5; viz.—Cotton End, Nottingham, Bristol, Bedford, Highgate. Private seminaries for theological preparation ... 4

Total number of students in theological colleges—England, 196; Wales, 90; Scotland, 6; Total, 293.

Students in preparatory institutions—Cotton End, 6; Bedford, 11; Nottingham, 53; Bristol, 18; Highgate, 10; Total, 98.

CONGREGATIONAL MINISTERS.

Ministers deceased, December, 1865, to December, 1866 ... 58

Newly appointed ministers, 1866 ... 125

Ministerial exchanges, 1866 ... 177

Ministerial resignations only, 1866 ... 78

Ministers in England 1,826 In the colonies ... 217

" Wales ... 407 " Foreign lands ... 202

" Scotland ... 105

" Ireland ... 25 Total ... 2,782

Ministers who have left the congregations in 1866, at home and abroad.

To Church of England, 3; Baptists, 4; Presbyterians, 3; Methodists, 3; Total, 13.

NEWLY APPOINTED MINISTERS IN 1866.

| | |
|-------------------------------|-----|
| From the theological colleges | 62 |
| " preparatory institutions | 8 |
| " Baptists | 3 |
| " Methodists | 12 |
| " Presbyterians | 2 |
| " Evangelical Union | 1 |
| " city and town missions | 4 |
| " foreign | 2 |
| " private training | 12 |
| " unknown | 17 |
| Total | 125 |

ANALYSIS OF THE LIST OF CONGREGATIONAL MINISTERS.

| Pastors. | | | |
|----------|-------|--------------|-----|
| England | 1,386 | Ireland | 20 |
| Wales | 347 | Colonies | 178 |
| Scotland | 91 | Missionaries | 193 |

Without Pastoral Charges, including the Aged and Disabled.

| | | | |
|----------|-----|--------------|----|
| England | 374 | Ireland | 5 |
| Wales | 54 | Colonies | 39 |
| Scotland | 14 | Missionaries | 9 |

PASTORS, ALSO TUTORS OF COLLEGES.—England, 6; Wales, 5; Scotland, 2. Pastors, also Secretaries of Public Religious Societies, 8; Ministerial Officers of the same, without pastorships, 32.

Tutors of Colleges only, 18. Principals of Public Schools, 7.

It is hardly possible to draw any trustworthy comparison between these statistics and those contained in the Year-Book for 1866. Last year the Congregational churches in the United Kingdom and the colonies were 3,044. There has thus been an increase during 1866 of ninety churches, or about three per cent.—a not very satisfactory rate of progress. The following is a comparative statement of the number of chapels opened, &c., in England, Wales, and Scotland in 1866, as compared with the preceding year:—

1865. 1866.
New chapels built or enlarged ... 110 80
Foundation-stones laid ... 43 37

It would thus appear that 1866 was less of a chapel-building year amongst Congregationalists than 1865, though general observation will lead to the conclusion that their churches are far more efficient and active in their external agencies than was ever before the case.

Last year twenty-four new schoolrooms were opened,—a considerable increase on the preceding year; thirteen new churches formed, and the debts cleared off in connection with twenty-one chapels. But these statistics, owing probably to the lack of information, are evidently imperfect.

The following relates to the metropolis within the postal district:—

| LONDON. | | | |
|---------------------------|-----|-------|-------|
| Chapels | 220 | 1865. | 1866. |
| Pastors | 178 | | 190 |
| Ministers without charges | 94 | | 93 |
| Students | 100 | | 113 |

We may accept the conclusion either that the Congregationalists of London have, for the time exhausted their energies in chapel-building, or that they are devoting them more exclusively to making their religious machinery serviceable in a form which statistics cannot reflect. It is probable that the number of buildings rented for religious worship during the past year by Independent Churches in the London district are numerous, though they are not put down as regular chapels. The very large proportion of ministers without charges is partly owing to the number of officials, secretaries, &c., who reside in London, and to the natural attractions of the capital to persons so circumstanced. A new feature in the Year Book of 1867 is that of "Assistant Ministers," of whom the numbers in London is stated to be seven.

It need hardly be said that the Year Book is a marvel of cheapness. It gives 420 pages of varied information for 1s. 6d.—a price, we suppose, that must be very far from remunerative. Its contents embrace every conceivable subject that can interest the Congregational body. Besides the proceedings of the Union, the Chairman's addresses and the principal papers read, it supplies the names and addresses of Congregational ministers in all parts of the world, details of county associations, particulars of all societies, colleges, schools, and charities connected with the denomination, of continental churches, missionaries, and biographical notices of deceased ministers. Some twenty-six pages are devoted to architectural descriptions of Congregational chapels opened or projected; and there are at least a score of illustrative views which are not adapted to raise the prevalent opinion of "Dissenting Gothic." It is really quite a melancholy task to go through these specimens of architecture—so hideous are many of these designs, and so few those which are creditable. It really seems as though the architects employed to design Nonconformist places of worship had entered into a conspiracy to produce buildings which should violate the rules of the profession, and sin against good taste. We are sorry for the development of this feature of the Year Book. To heap together so many architectural abortions can answer no good end. It suberves no educational purpose, and increases the bulk of the volume without adding to its value. We very much prefer the old plan of making a selection of a few of the best designs, leaving the ugliness of the remainder to be shrouded in letterpress. It can hardly be said that of the many illustrative views contained in the Year Book for 1867, more than half-a-dozen are worthy of being brought before the public.

The volume for this year contains a useful Appendix, which comprises various statistics, particulars about the registration of chapels, Mr. Hadfield's Qualification for Offices Oaths Abolition Act, information about London University degrees, and a history of the Congregational Board.

THE LIBERATION SOCIETY.

A YOUNG MEN'S CONFERENCE.

Our readers will scarcely require the assurance that the Executive Committee of the Liberation Society are watching with the keenest interest what is now transpiring in the English Church Establishment, with a view to turning to good account fresh opportunities for impressing the public mind with the conviction that national establishments of religion fail to maintain the interests of truth and to insure uniformity of belief, while they create religious disorder, and hinder the efforts of good men. The results of their deliberation will be seen, from time to time, in the announcement of new plans and the adoption of new agencies. On one point they have already reached a definite conclusion, viz., that it is of the utmost importance that the young men of the present time, and especially professed Nonconformists, should be well trained for the ecclesiastical struggles which are evidently before them. They therefore intend, by way of experiment, to convene a conference of young men residing in the metropolis—the object of the gathering being the double one of explaining their plans, and of obtaining information and practical suggestions from those whom they desire to influence. This conference will be held on Wednesday evening, the 9th of January. It will be presided over by the Society's treasurer; and we are glad to state that the Rev. W. Brock, Dr. Edmond, Rev. A. Hannay, Rev. S. Martin, Mr. Miall, and Mr. J. Templeton have engaged to take part in the proceedings.

The invitations are now in course of being issued, and pains have been taken to obtain the names and addresses of young men connected with the various colleges, Sunday-schools, young men's associations, and congregations of the metropolis, whose attendance is desirable. As no list can, in the case of London, be exhaustive, it will probably happen that names which it would be well to include among the invitations have been omitted; and we make this public allusion to the conference, in order that those of our metropolitan readers who take an interest in this movement, and have any hints to give, may without delay communicate with the committee on the subject. Another purpose will also be served by this reference if it suggests the desirability of making a similar arrangement in some of the larger towns of the kingdom. But that is a matter to which we hope the success of the conference already fixed will induce us to refer on a future occasion.

MEETINGS IN YORKSHIRE VILLAGES.

HOYLANDSWAINE.—This village, two miles from Penistone, was some months ago stirred up by the baffled attempt of an Episcopalian curate to take possession of a Methodist New Connexion schoolroom. When, therefore, the first meeting of the Liberation Society was

Wesleyan Reform Chapel on the 7th December. Mr. G. Senior, of Barnsley, was called to the chair, and gave an excellent address on the principles of the Society. The Rev. E. Wainman, Mr. Andrew, and the Rev. J. Compston followed, and a local committee was appointed, and some subscribers were enrolled.

The Rev. B. NICHOLSON, of Bristol, delivered at the close of last month lectures "On the Advantages to all Denominations of the Liberation of Religion from State-patronage and Control," at Salttaire, in the dining-room of that great establishment, Thornton, Great Horton, and two other places in the neighbourhood of Bradford.

LECTURES IN LANCASHIRE.

BACUP.—This town has been the scene of great excitement on the State-Church question during the past month. The lecture of the Rev. W. Walters, noticed in our last, was replied to on the 4th by the Rev. J. D. Massingham, who seems to have been equally successful in disgusting his own friends, and in provoking the zeal of the Nonconformists. His lecture was continually interrupted by the indignant outcries of the audience, especially in one part where he ridiculed the prayers of Dissenters, quoting expressions which he said he had heard from "a man praying by the bedside of a sick woman." Before he left the town the reverend gentleman was invited to meet, in public discussion, the Rev. C. Williams, of Southampton; but this he declined. Mr. Williams was therefore invited to give two lectures in reply, which he did on the 18th and 19th December, in the large room of the Co-operative Stores, the largest room in the town, which was crowded to excess both evenings. The lectures are fully reported in the local papers; and, says the *Bacup Times*, "while the rev. gentleman never outstepped the bounds of gentlemanly or Christian conduct, he dealt with his opponent in a most merciless manner, submitting his statements, facts, and arguments to a keen and logical analysis, and a most searching exposure." Notwithstanding the crowded state of the hall on both occasions, the meetings were of the most orderly and peaceable character. In acknowledging the vote of thanks at the close of the second lecture, Mr. Williams announced that, as Mr. Massingham had refused to meet him in public, and was yet privately calumniating him, he would in a few days publish a small pamphlet on the subject, entitled, "Massingham Unmasked."

WIGAN.—On Tuesday, Dec. 11th, the Rev. J. A. Macfadyen, M.A., delivered a lecture in the Public Hall on "The Liberation Society: Who are the Liberators, and Who is to be Liberated?" The chair was taken by the Rev. J. Bailey. The lecturer very ably reviewed the present position of the Establishment, and gave a luminous exposition of the principles and objects of the Society, holding the fixed attention of his audience for nearly two hours. He concluded his address, says the local paper, "by an impassioned appeal for support to the Society whose cause he advocated, and was warmly cheered on resuming his seat." The Rev. J. E. Mountford moved a vote of thanks to the lecturer. He was sure the lecture to which they had listened was eminently calculated to remove such dislike, by setting forth the real objects of the Society. Mr. W. Melling, jun., seconded the proposition, which was warmly carried. The Rev. Mr. Macfadyen briefly expressed his acknowledgments. Mr. Kearley proposed the thanks of the meeting to the chairman, and Mr. Robert Hay seconded it.

LECTURES IN SHROPSHIRE.

WELLINGTON.—The Rev. Thomas Green, of Ashton-under-Lyne, has lectured for the Society here. The schoolroom in which the lecture was delivered was quite full. The subject was an historical one, "The Life and Times of Defoe," which afforded an opportunity for an explicit as well as an interesting statement of the Society's principles. Mr. Green had a hearty reception. The Rev. J. Judson presided.

NEWPORT.—The same lecture was delivered here on the 12th December, though not to so good an audience. The Rev. A. Cooke was chairman.

SHREWSBURY.—Here the Rev. Thomas Green had a large and highly respectable audience in the Assembly Room of the Lion Hotel—the very room which was filled with roughs when Mr. Carvell Williams sought to address a meeting there some years ago. "Henry VIII. and the English Reformation" was the topic; and the reception given to the lecture was most flattering, while the Society's principles were admirably and fully enforced.

LUDLOW.—The Rev. Thomas Green, M.A., delivered a lecture in the Independent Chapel here on the 14th, on "John Wycliffe and the Lollards;" the Rev. R. G. Soper, B.A., presiding. The subject, we are informed, was very ably treated by the lecturer, who sketched the leading events of the times in which Wycliffe lived, and his own relation to those events. The character of the great reformer was ably delineated, and the great lessons of his career as applied to the present day were earnestly enforced. Several Episcopalians were present, and afterwards privately thanked Mr. Green for his lecture.

RITUALISM.

In another letter to the *Times*, the Earl of Shaftesbury says, in reply to some criticism, that deeply as he values the Established Church, he values the Reformation a vast deal more. He goes on to say:—

Among other reasons for profound and reverential

affection to the Church of England, to her Liturgy, her stated ministry, and her ordinances, I hold that she is the grand and only effective bulwark for the maintenance of the Reformation against the unceasing efforts, the indissoluble combinations, and methodical encroachments of the Papal See. I have long been, and I am still, conscientiously convinced that were the Establishment swept away a large proportion of her members would join the Church of Rome; many would remain indifferent; some, no doubt, would hold steadily to her doctrines; but even they, by their very weakness, would contribute to the progress of the great enemy.

Highly as I appreciate the zeal, learning, talent, and principle of several of the Nonconformist bodies, I cannot see, in their organisation and action, any power of presenting a systematic and continuous opposition to the Papal policy; and as for the Neological part of the community, not a few of them, even of those who are not already Romanists, would probably become eventually the blind and willing disciples of the "Confession and Absolution" of a subtle and easy priesthood.

Even the Church of Scotland, once so strong in the cause, seems to be asleep in that false security which is, to very one of us, the greatest danger of all. That all traces of the Reformation would be obliterated, I did not mean to assert. They are not obliterated in Austria or in Spain; but it would cease to be predominant, and the England of no distant future would no more resemble the England of to-day, than the actual Church of Smyrna resembles the Church of Smyrna as exhibited in the Apocalypse.

The *Record* states that the Marquis of Westminster, although declining to assume so prominent a part as the chairman of an anti-Ritualistic public meeting in the metropolis, has intimated his concurrence in the object, and his desire to give it his cordial support.

Father Ignatius is no longer in Norwich, but the Ritualistic movement appears to be carried on by the Rev. E. A. Hildyard, of St. Lawrence. On Tuesday the St. Lawrence people essayed what Mr. Hildyard termed "an elaborate service," and which showed the infinite combinations of which Ritualistic worship is capable. At the corresponding service of 1865, the "altar" had a gigantic cross on a black ground, and little else besides, while this year it was decked out with candles and flowers, and was redolent with incense—as indeed was the whole church—which Mr. Hildyard and his lay assistants continually swung about at parts of the service—the book containing the Gospel of the day, for instance, being solemnly incensed before the prescribed passage was read. At the close of the sermon Mr. Hildyard left the pulpit and took again his place at the "altar," the service resuming its florid and ornate character.

The *Globe* complains that the ultra-Ritualists are not to be reasoned with. At St. Alban's, Holborn, however, incense was used on Christmas-day, *minutiae* of ritual that gave such needless offence were continued, and hymns were interpolated at different parts of the communion office. On the same day the incumbent of St. Matthias, Stoke Newington, placed six candlesticks on the altar, and that without the knowledge of the churchwardens, one of whom, Mr. Robert Brett, is a well-known High-Churchman. Both he and Mr. Spencer Nottingham, the precentor of the church, who has done so much for its musical services, are said strongly to disapprove of these further developments.

A few days ago the Rev. F. G. Lee, editor of the *Directorium Anglicanum*, delivered a lecture on the Union of the Churches before a large audience, in St. Mary Magdalen, Munster-square. The rev. gentleman remarked that there were signs in every direction of approaching changes in the Church, while the divisions which existed were such as to lead them to say that such evils must soon be rectified. Changes, too, were coming over the minds of men who had been separated from each other for more than 300 years, and union was ardently desired. Without such union, missions to the heathen were likely to be, as they had been amongst ourselves hitherto, very nearly failures. Since the division between the Eastern and Western Churches, the mission work of the Church had been impotent. Another result of disunion had been that the Church of England had lost half the population of the country. Three centuries ago the whole of the population belonged to the Church. Some of the changes which took place at that time were beneficial; but statistics told them that out of half the population left to the National Church, not twenty-five per cent. were communicants. Except upon the principle of a desire for unity, they could hardly explain the singular ecclesiastical phenomena around them, and they never would understand them completely until there was brought about an intercommunion between the Churches, Oriental and Occidental. This was all the more to be needed when they saw how dangers were thickening around them. To secure this unity an organisation had been set on foot which he strongly recommended. It was the Association for Promoting the Unity of Christendom. It numbered 9,000 members, all of whom were under an obligation to offer up a prayer daily for unity. That was the simple tie which bound them, and there was nothing behind, no mystery about it. It might be said that this association had been supported principally by one school in the Church of England; if that were so, it was because that school saw more clearly than any other the duty of giving to the people that which was their right and their heritage. Unless the Church of England wished to be considered a mere State institution, an institution created by the State three centuries ago, the rev. gentleman urged that Churchmen should try to find points of agreement rather than points of difference between members of the Universal Church. By such means alone could the blessings of unity be secured.

DEAN STANLEY ON COMPREHENSION.

Dean Stanley preached on Christmas-day at the Abbey, taking for his text that passage in the prophecies of Isaiah in which the Messiah is spoken of as the Prince of Peace. The Dean urged that Christmas, with all its pacific associations, exhorted to peace not only among estranged friends and neighbours, but among Christians who did not agree on points of Christian doctrine, and he applied his argument particularly to the strife of parties in the Church of England. From the first, he said, there had been two tendencies in the English Church, but without destroying it. The Church of England was a mixed and double Church, because England was a mixed and double nation. If it were not so it would not be a National Church. The first exhortation in the Prayer-book was composed of half Norman, half English words. For example, "acknowledge" was Saxon, "confess" was French; "meet together" was Saxon, "assemble" was French; "humble" was French, "lowly" was Saxon; "goodness" was Saxon, and "mercy" was French. Some might regret that phrase had been left in the Prayer-book which savoured of the superstition that prevailed before the Reformation, while others might regret that phrases had been left which seemed to favour the rational spirit of modern times. Both these certainly did exist together, the only real breach of Christian faith and Christian charity was when either party thought it necessary to have the Church and nation to itself and to drive the other out. Let them take, for example, the divergence of opinion which there was on the subject of the Lord's Supper. Ever since the Reformation there had been two opposite tendencies, two separate forms of thought on this subject. Some, with the Church of Rome and the great Reformer Luther, had found pleasure in figuring to themselves the special nearness of Christ in the bread and wine, identifying those tokens with the body and blood of Christ Himself, while, with the Swiss Reformer Zwinglius, and the Reformed Church, others had found pleasure in believing that the Saviour's presence was in the heart, within and without, that the spiritual life itself was brought near by the remembrance of His death, by living faith, and not by the mere outward act and ceremony. Traces of the conflict had been left in the very words of the communion office. The true policy of the Church has been not to throw away either of the forms that had been used, but so to blend them together in the most solemn act of fellowship that they might deem themselves to be not two but one people. The dean concluded by earnestly deprecating divisions between Ritualists and anti-Ritualists, Rationalists and anti-Rationalists.

THE CHURCH AND THE STATE IN ITALY.

A number of the Italian archbishops and bishops who had withdrawn from their dioceses and had retired to Rome, have recently addressed a letter to the Italian Government, desiring to be informed whether they are at liberty to return to their respective sees under the terms of the Ministerial Circular of the 22nd of October. To this demand M. Ricasoli returned the following reply,—

Florence, Nov. 26, 1866.
Most Rev. Sirs,—It has been with much pleasure that I have this day received the letter which you have done me the honour to address to me from Rome on the 15th inst., upon the subject of the return of the bishops to their sees. This letter has been the more gratifying,—first, because of the elevated motives which have induced you to approve such a proceeding, and in which I have the happiness to be in accord with you; and, next, because in it you demand that the permission to return granted to bishops by the circular of the 22nd of October may be extended also to members of the episcopate now resident at Rome, which demonstrates that your minds are disposed to good will and respect for the institutions and laws under whose shade you desire to live. I am happy that upon this point I have anticipated your wishes and rightly interpreted your feelings, for on the very day which your letters bears date I had ordered that the exception of which you complain should be removed, and I presume that by this time you have received full and official intimation to that effect. This determination on the part of the Government proceeds, as you say, from a desire to act in such a manner that perfect freedom in the relations of the Church with the State should pass from the abstract region of the theory to that of real facts. The Government desire, not less than yourselves, that Italy should enjoy the magnificent and imposing religious spectacle upon which the free citizens of the United States of America pride themselves in the National Council of Baltimore, where religious doctrines are freely discussed, and whose decisions, approved by the Pope, will be proclaimed and observed in each city and village, clothed with all spiritual sanction, without *exequatur* or *placitum*. I beg you, however, well to consider that this admirable spectacle is really the production of liberty, a liberty professed and respected by all in principle, and in fact in its largest applications to civil, political, and social life. In the United States every citizen is free to adopt the belief which to him seems best, to pay homage to the Divinity in the form which appears to him the most suitable. By the side of the Catholic church is raised the Protestant temple, the Mohammedan mosque, and the Chinese pagoda. Upon the same footing as the Catholic clergy the Geneva Consistory and the Methodist Society carry out their functions. Such a state of things engenders no contusion nor heart-burnings! And why? Because no one religion demands from the State either special protection or special privilege. Each lives, is developed, and carries on its work under the aegis of the common law, which, equally respected by all, guarantees to all an equal liberty. The intention of the Italian Government is, as far as in it lies, to prove that it has faith in liberty, and that it

desires to apply it as fully as is consistent with the interests of public order. It tells, therefore, the bishops to return to their ministries, from which they were removed precisely on account of those very considerations of public order. It imposes no other condition than that which is incumbent upon every citizen who desires to live peaceably—to confine himself to his own duties, and to observe the law. The State will provide that no one shall be molested nor impeded in the discharge of his duties, but he must not demand privilege if he does not desire bonds, the principle of every free State—that the law is equal to all—admits of no distinction of any kind. The Government would be rejoiced to be able to discard all suspicions, and to abandon every precaution; and if it does not at once all that it desires to do in that respect, it is because the principle of liberty which it has adopted and put in practice has not been to the same extent adopted and practised by the clergy. Observe the difference between the condition of the Church in America and that of the Church in Europe. In those virgin regions the Church is established in the midst of a new society, but which has carried with it from the mother country all the elements of civil life. Representing the purest and the most sacred of the social elements, this religious sentiment, which sanctions right and sanctifies duty, and elevates human aspirations above the level of earthly things, the Church there has sought only that empire which is pleasing to God—the empire of souls—the companion of liberty; and, having spread beneath its shelter, the Church has there found all that was needed for its free development, and for the peaceful and fruitful exercise of its ministry; and it has not sought either to deny to others the liberty which it enjoyed itself, nor to turn to its own exclusive advantage the institutions which were its protection. In Europe, on the other hand, the Church is upon the decadence of the great empire that had subjected the whole earth; it constituted itself in the midst of the political and social disorders of the barbarous ages, and it was compelled to seek to give to itself an organization sufficiently strong to prevent the shipwreck of all civilisation amid the swelling flood of brutal force and violence. But while the world, emerging from the chaos of the middle ages, became more calm, and resumed the path of progress which had been marked out for it by the Almighty, the Church was unwise to communicate to all having any relation with it the immutability of the dogma of which it is the guardian. It witnessed with uneasiness the growth of intelligence, the multiplication of social forces, and declared itself the enemy of all liberty, denying the first and most incontestable of all rights—the liberty of conscience. Thence arose the conflict between the ecclesiastical and the civil powers—one represented subjection and immobility; the other liberty and progress. This conflict, by reason of special conditions, has assumed in Italy greater proportions, because the Church, thinking that a kingdom was necessary for the independent exercise of its spiritual functions, has founded that kingdom here. Thus the ecclesiastical power found itself in conflict, not merely with the civil power, but with national right. Such is the origin of those mistrusts and precautions described in my circular, and which have invoked your complaints, but which were solely dictated by the necessity of affairs. The bishops cannot be regarded by us as mere pastures of souls, since they are at the same time the defenders and the instruments of a power which is at variance with the national aspirations. The civil power is, therefore, constrained to apply to them those measures which are necessary for the preservation of its rights and those of the nation. How is possible to terminate this dreadful and perilous conflict between the two powers—the Church and the State? Liberty alone can bring us to the desirable condition which you consider so desirable in America. Let us render to Caesar that which is Caesar's, and to God that which is God's, and the peace between Church and State will be no more disturbed. I desire to pay deference to these principles on removing the prohibition of the return of the bishops and residence within their sees. I believe that liberty is good in profession and in practice, and, further, that it has the virtue of converting those who are called to enjoy its benefits. I trust that your lordships, returning to your dioceses with the sincere sentiments of respect for the law which are expressed in your letter, in the midst of a people who desire to remain Catholic, without renouncing the aspirations and the rights of the nation to which they belong, will bless the liberty which protects them, and upon which the reconciliation of interests hitherto apparently irreconcileable can alone be based.

RICASOLI.

It is stated that the Keble Memorial Fund amounts at present to 31,000*l.*

It is stated at Oxford that the Rev. H. L. Mansel, B.D., Waynflete Professor of Moral and Metaphysical Philosophy, has been offered, and has expressed his willingness to accept, the Regius Professorship of Ecclesiastical History, vacant by the death of Dr. Shirley.

THE CONGREGATIONAL MEMORIAL HALL.—Titus Salt, Esq., has just contributed 5,000*l.* towards the fund for the erection of the Congregational Memorial Hall. Towards the estimated cost (70,000*l.*), 50,000*l.* had previously been promised.

THE CALCUTTA BISHOPRIC.—Colonial bishoprics do not appear to be prizes which English clergymen of good position have any great desire to possess. The vacant bishopric of Calcutta has, it is stated, been offered, without success, by Lord Cranborne to twenty gentlemen. It is worth 4,000*l.* a-year.

TESTIMONIAL TO A CLERGYMAN.—On Monday evening a handsome service of plate was presented to the Rev. Richard Bingham, by Churchmen and Nonconformists of Queenborough and Sheerness, as a mark of esteem for him on account of his conduct as incumbent of the former town during the last ten years.

SUDDEN DEATH OF A PRESBYTERIAN MINISTER.—Early on Friday morning the Rev. Francis Skinner, D.D., of St. George's-place, Preston New-road, Blackburn, died suddenly. The deceased had been pastor of Moan-street Presbyterian chapel since its opening in March, 1830, upwards of thirty-six years.

In February last he began to suffer severely from heart disease, and steps were taken by his congregation to relieve him as much as possible. On Christmas-eve the deceased suffered from a severe attack of his disease, and his medical attendant, Dr. Irving, was called in. He rallied, but on Thursday, about midnight, he experienced another attack, which caused his death. The rev. gentleman, who was highly respected, was in the town on Thursday afternoon.

THE RECALCITRANT CARDINAL.—Cardinal d'Andrea has received notice that an accusation is being drawn up against him in the congregation of bishops, upon which it is intended to found an application to the Pope for his radiation from the list of cardinals. It appears that various foreign prelates have encouraged the Pope to take this step. A French bishop is said to have written that "in his training college the students were scandalised at the impunity."

THE SUNDAY QUESTION.—On Monday evening, a meeting of about 1,000 persons, chiefly of the working class, was held at the Surrey Chapel, Blackfriars-road. The object of the meeting was to hear a number of short addresses from the members and friends of the Working Men's Lord's-day Association on the Sunday question. All the speakers were working men, except the chairman, the Rev. Newman Hall, who on rising said that he could not make a speech, as he had a severe cold. Mr. Clifton, watchmaker, said that twenty years ago he used to work on Sundays and week-days, and he well knew the advantages of Sunday rest. Every effort ought to be made to set free the Sunday slaves. He knew a hairdresser who had not had a Sunday for thirty years, and he hoped his brother working men would cease to be shaved on Sundays. He strongly condemned the efforts made to open the museums on Sundays. Mr. Burr, upholsterer, said that working men were opposed to the opening of the Crystal Palace and the museums on Sundays because it would increase Sunday labour. Two of his friends had tickets given them to go to the Crystal Palace on Sunday; although they were not religious men, they had since resolved never to go again, because they felt that the attendants had a right to their Sundays. Mr. Salmon, scavenger, and Mr. Bagg, a hatter, addressed the meeting, when the proceedings terminated.

A RELIGIOUS BEQUEST.—A great stir is being made in Scotland just now about the administration of a fund left for religious purposes some time since, called the Ferguson Bequest, and the *Glasgow Herald* gives some interesting particulars of the individual by whom it was devised. Mr. Ferguson had no claim to the title of philanthropist till he was on his death-bed. His chief pleasure in life seems to have consisted in amassing an immense fortune, and something of niggardliness marked his conduct in that not very amiable pursuit. When he was worth hundreds of thousands he could squabble like a beggar for a sixpence. He was too grasping to enjoy his wealth; but he seems also to have been of too shrewd a disposition to be able to feel all the raptures of the miser. He used to say to his friends, "I am a poor rich man—burdened with money, but I have nothing else." He was in the act of signing a cheque for ten thousand pounds when he was struck with paralysis, and the cheque remained after his death with only half of his signature appended. He remembered on his death-bed the poor relations whom he had forgotten during his lifetime, and he made amends for his neglect of the interests of religion and charity by some noble bequests. Upwards of a hundred private persons, some of them already in good circumstances, shared in his wealth; but the sudden transformations which took place amongst many of them from poverty to affluence were both astonishing and amusing. Day labourers, masons, grocers, and in one case a poor hawker of fish, became possessors of thousands. More than half a million of money was thus disposed of. Mr. Ferguson's great religious bequest somehow looks like a lump sum paid to heaven for oversights during a long, intensely worldly, and even mean sort of life. He was not what is called a religious man. Some have asserted that he was a member of the Church of Scotland; but the *Herald* believes it would be more correct to say that he had not been within the walls of a church for forty years before his death. When near the close of his life his stoical indifference "to these things" broke down somewhat, but too proud to go to church, he actually asked a minister of Irvine, who was at the time preaching on the Sunday evenings in the streets, to come opposite his door and deliver his sermon there. And this "poor rich man," wrapped up in shawls, sat in the lobby and listened to it. This was the man who left about 400,000*l.* for the spread of the Gospel, who made it a condition that the trustees should be communicants of the churches which they represented, and who was specially careful to note in his will that the books of the fund should be balanced every year on the 31st December, except when that day fell upon a Sunday.—*Pall Mall Gazette*

THE LAST OF THE TAYLORS OF ONGAR.—The last of "the Taylors of Ongar" has gone to her rest. On the 20th inst. died, at Nottingham, in her eighty-fifth year, Ann Gilbert, the widow of the late Rev. Joseph Gilbert, but who was better known in literature as Ann Taylor, of Ongar. Ann Taylor was a member of an essentially literary family. She was the daughter of the Rev. Isaac Taylor, of Ongar, whose wife was the author of works that were popular in the last century. Her uncle, Charles Taylor, was the learned editor of "Calmet." Her brother Isaac was the well-known author of the

"Natural History of Enthusiasm," and numerous other philosophical and religious works. Her second brother, Jeffrey, was the author of many anonymous productions, the chief perhaps of which was "The Apostolic Age in Britain." Her sister Jane shared with her the authorship of a very celebrated little work, older than the century in which it still lives, "Original Poems for Infant Minds." One peculiarity respecting this work is, that while poetry much more pretentious, but once popular, has perished, these original poems continue to be republished. From the period of their first appearance down to the present year they contributed a handsome annuity to the authors—of late years to the survivor of the two. This work was among the first on which Ann Taylor was engaged, and her last labour was devoted, as the readers of the *Athenaeum* will remember, to the emendation of a verse in the most popular poem of the whole collection, "My Mother." Ann Taylor married, in 1813, the Rev. Joseph Gilbert, the author of "The Christian Atonement: its Basis, Nature, and Bearings," and member of a Lincolnshire family that contributed two officers to Captain Cook's expedition, one of whom has left in manuscript his account of the voyage of the Resolution and Discovery (1776–1780) in search of a north-west passage. Although the Taylors of Ongar have now all passed away, the literary spirit of the family survives. Mrs. Gilbert's son Josiah is, with Mr. W. Churchill, the author of the work on the Dolomite Mountains, of which we had recently to speak with much commendation. Another son, Dr. Henry Gilbert, is known by his "Elucidations of Agricultural Chemistry"; and her nephew, the Rev. Isaac Taylor, has taken literary rank by his "Words and Places." Few whole families have so completely belonged to literature as that of the aged lady of whose death we make record. The daytime of her life was one of varied and useful labour; with labour, rest, and recreation heartily enjoyed, and an exercise of unbounded hospitality in as pious and gay a home as ever illustrated the bright cheerfulness of a religious and intellectual life. The evening of such a life was, most appropriately, the calm evening of a long day of sunshine and of shade, blending so quietly with the night that it was hardly possible to say when the one ended or the other began. In the loving memories of her families and friends Ann Taylor will not die.—*Athenaeum*.

Religious Intelligence.

CITY-ROAD, LONDON.—The Rev. R. P. Clarke, of Uxbridge, has accepted the cordial invitation of the church worshipping in City-road Congregational Chapel, to become their pastor, and purposes entering upon his ministry there on Lord's-day, Feb. 3.

TONBRIDGE CHAPEL, EUSTON-ROAD.—The Rev. David Jeavons, of Trench, Wellington, Salop, has accepted the unanimous invitation to the pastorate at Tonbridge Chapel, Euston-road. He will commence his labours on Sunday, Jan. 5.*h.*

WOOLWICH.—The Rev. J. Richards, of Legge-street Chapel, Birmingham, has accepted the cordial and unanimous invitation of the church assembling at Union Chapel, Woolwich.

BERMONDSEY.—The third anniversary of the opening of Alfred-street Chapel, Bermondsey, was celebrated on the evening of the 11th inst. by a tea and public meeting, at both of which the chapel was crowded. From the report, which was read by Mr. W. C. Warne, secretary of the church, it appeared that all the operations carried on by the Rev. J. Sinclair, with a view to the mental, moral, and religious improvement of the people of the district, were prosecuted with unabated vigour during the past year, and that the results, as indicated by the number of additions to the church and the sum of money collected, as well as in various other ways, had been very cheering. Addresses were delivered by the Rev. A. Raleigh, D.D., who occupied the chair; the Rev. J. Pillans, G. McAll, M. Smith, R. Glover, Esq., R. Sinclair, Esq., Canonbury, and several other gentlemen. In the course of the evening, Dr. Raleigh presented to Mr. Sinclair, in the name of a few friends connected with the church at Hare-court Chapel, Canonbury, a copy of Kitto's Biblical Cyclopaedia, the third edition, edited by Rev. W. L. Alexander, D.D., Edinburgh, as a token of their appreciation of his quiet, persevering labour in the work of the Lord in Bermondsey. On the following evening, the anniversary of the Sunday-school was held, when the chapel was also crowded, and Mr. Sinclair was presented by a member of his Bible-class, in the name of the others, with a beautiful copy of the "Pilgrim's Progress" as a token of their grateful respect.

NEW BAPTIST CHAPEL, HOLLOWAY.—On Thursday, Dec. 20, the foundation-stone of the first new chapel to be erected by the London Baptist Association was laid by the president, the Rev. W. Brock. The day was very foggy, and consequently the attendance at the afternoon service was but small. The site of the new chapel is in Upper Holloway, within twenty minutes' walk of the Rev. F. Tucker's chapel in the Camden-road. The ground has been cleared, and the walls are a few feet high, so that the internal dimensions of the building can already be discerned. The chapel will be built to accommodate 1,000 persons. The proceedings commenced at three o'clock. The Rev. F. Tucker, B.A., of Camden-road Chapel, and the Rev. J. Barnard, of Highgate, conducted the devotional services, after which the Rev.

W. G. Lewis, of Westbourne-grove Chapel, on behalf of the committee of the London Baptist Association, presented the Rev. W. Brock, their first president, with a handsome trowel, which had been subscribed for by the members of the committee. The stone was then laid, amidst cheers, and the Rev. W. Brock addressed the meeting, and was followed by the Rev. C. H. Spurgeon. He concluded by placing upon the stone, on behalf of the Metropolitan Tabernacle, a cheque for 50/- towards the new building. The benediction was then pronounced, and the friends adjourned to the schoolroom of Camden-road Chapel, where tea was provided. Prior to the commencement of the public meeting in the evening, short addresses were given by the Rev. C. Ballhache and others. The evening meeting commenced about seven o'clock at Camden-road Chapel, the spacious area of which was well filled. After prayer by the Rev. W. Durban, B.A., the Rev. W. Brock, who occupied the chair, addressed the meeting. He was followed by the Rev. W. G. Lewis, who enlarged upon the spiritual destitution of the metropolis, and of Islington in particular, and said that £1,800 would be required before they could finish the new building. The Rev. A. G. Brown, of Bromley, said that the work of the association was peculiarly interesting, because it was to be continued from year to year; for before he came to the meeting he looked over the resolutions of the association and alighted on this one, "That there shall be a chapel erected every year," so that their work would go on and on, no year having the word "Finis" appended to it. In this way the church would be doing its duty, gaining greater strength, and spending it in a good cause. After some remarks from the Rev. F. Tucker, B.A., J. Benham, Esq., W. Olney, Esq., and the chairman, the Rev. C. H. Spurgeon addressed the audience. In the course of his speech he mentioned as a token of what might be done, that he was asked by one of Mr. Brock's deacons to dine with him. He (Mr. Spurgeon) replied that he would if his friend would give £50 toward the new chapel; so that £50 had to come in, and for his part, he would be happy to eat away the whole of the money on such conditions. (Laughter.) After some further observations, Mr. Spurgeon remarked, in referring to the excellent speech of Mr. Brown, that the growing young ministry should have more of the care and approbation of the church than they had yet had. The churches should take a deeper interest in the colleges; and when they saw that God was sending the right men to us, we, as a denomination that needed them so much, should be greatly thankful to God for giving them to us. (Cheers.) He believed that their forefathers did their very best to keep their members from straying, and if a member attempted to go elsewhere, or if a young man endeavoured to open a mission-hall or to start a new interest within the reach of an Armstrong gunshot, it was looked upon as a most serious offence. (Laughter.) He assured them that in the matter of erecting new chapels, they only strengthened their own hands. The Metropolitan Tabernacle was crowded every Sunday, and hundreds could not get in, yet nothing was easier for a church within the shadow of that building to get a full congregation. (Cheers.) They should strengthen their hands to the work of providing for the spiritual destitution of the metropolis. The small amount of accommodation which they had been enabled to give that day seemed almost ridiculous in comparison with the wants of London; yet they all did that little with the greatest pleasure. But that which would strengthen their hands most was the consciousness of the Divine approval. Collections were made during the day on behalf of the new chapel.

"WATCH NIGHT" SERVICES are universal among the Wesleyans, and seem to be growing in favour among other Christian bodies. A correspondent of one of the daily papers gives the following account of one of these services on Monday night in a Wesleyan chapel in the west-central district (probably Queen-street). As the description, with necessary variations, would apply to most other watch-night services whether connected with the Wesleyans or other religious bodies, we copy the description, which is apparently written by a Churchman:—

Ten seemed too early to begin a service which was to last until after twelve, and at that hour the attendance was rather scanty; but persons were all the while dropping in. The officiating minister, a gentleman of about two-and-thirty, gave out a hymn, said a few words calculated to give the thoughts of the congregation a direction suitable to the occasion, and then, having summoned them to prayer, called on one of the members down in the pews to lead their devotions. This gentleman made a very impressive prayer—simple, earnest, humble, full of the spirit of the occasion, abounding in thanksgiving for past mercies, and full of trust in God for the future. I was pleased to see the frank hearty way in which the minister supported his unproven brother, accompanying his petitions with an "Amen," or some other sustaining ejaculation, which might be supposed to assist the person praying, as a cheer does a speaker. As the chapel filled, and the people were warmed by sympathy and devotion, support of that kind became less necessary. Hymns and prayers now succeeded rather rapidly, intermingled with the reading of Scripture. Acustomed to the dignified worship of the Church of England, I felt hindered at first by the familiar way in which sacred work was set about and sacred things were handled: but the earnestness of all engaged soon overcame this feeling, and I perceived that the true spirit of reverence was there. About eleven o'clock, or a little before, the minister gave an address. He mentioned no text, though the Bible lay open before him, but spoke of the flight of time, the transitory state of our mortal existence, the happiness of serving so gracious a Master as God, and the certainty of the reward of His faithful servants. He spoke with much

natural feeling of the trials of the past year, and the shortcomings of which all must be conscious, and encouraged his hearers to renew their best resolutions, notwithstanding past failures, encouraging them to hope in the Divine assistance. I was much struck with his manner; he spoke with a modest but firm confidence, as one who had formed clear views of life and duty, and was happy in their possession. There was nothing vague or indeterminate in what he said, and certainly no approach to fanatical violence. The "aplomb" with which he conducted the long and varied service, struck me as remarkable, considering that there was no programme or book; all went off well, without hesitation or hitch, the "business" as we should say in another place, being managed perfectly. I noticed that every prayer and every hymn had a distinct and specific purpose and intent. Further I noticed that the members and hearers were prayed for as "this church and people." When the minister began his address the large chapel was well filled; when he had done all present sang a few verses of the Pilgrim's Hymn:—

I seek a country out of sight,
A country in the skies
There is my home and portion fair,
My treasure and my heart are there,
And my abiding home.

A lay brother next appeared in the pulpit, and spoke exceedingly well for about twenty minutes on the sentiment of the hymn. He concluded by repeating, very impressively, Tennyson's poem of "The wise and foolish virgins," with its solemn refrain—"too late." The midnight hour was now at hand. At five minutes to twelve the outer doors were fastened, in order to protect the people from interruption, and then the minister in a few solemn words invited them to silent a crest prayer during the transition from the old to the new year. This done, all present fell on their knees, and although many present had at one time seemed to be troubled with bad coughs, such was now the stillness that prevailed, that not a breath could be heard, and the chapel was as quiet as if it had been perfectly empty. After four or five minutes thus spent, the minister addressed the people briefly and cheerfully, wishing them a happy new year, and then gave out the new year's hymn—

Come, let us anew our journey pursue—
in which the Christian life is celebrated as the service of Christ.

O that each in the day of His coming may say:
"I have fought my way through;
I have finish'd the work thou didst give me to do."

The service then concluded with prayer and the apostolic benediction. It was now a quarter past twelve: we had been in the chapel two hours and a quarter by the clock; it seemed impossible; a service of three-quarters of an hour has often seemed longer. Such was my first watch-night. It is not likely that I shall ever attend another, but I shall remember this with satisfaction. I have been among honest, earnest, God-fearing people—people who I am sure would stand by one another in difficulty and trial, and do good to others not of their number, and I wish them well.

WHITSTABLE.—The Rev. J. Clarke, of Whitstable, has accepted the cordial invitation to the pastorate of the Congregational church, Chesterfield.

CARDIFF.—The Congregational church meeting at Ebenezer Chapel, in this place, has given a unanimous and cordial invitation to the Rev. J. M. Evans, of Trefgorn, Pembrokeshire, to take its oversight. Mr. Evans has accepted the same, and will commence his ministry at Cardiff in February next.

HORSLEY-ON-TYNE—INDEPENDENT CHAPEL.—The annual tea-meeting was held on Christmas-day. Edwin James, Esq., a catholic-spirited member of the Church of England, kindly presided. The minister, the Rev. W. Alnwick, gave an encouraging statement respecting the church, congregation, schools, and finance. The speakers were the Revs. George Stewart, H. T. Robjohns, B.A., and H. A. Lawson. There was held in the afternoon a bazaar of useful and fancy articles. The attendance was very large, and the meeting a great success.

Ross.—The Rev. Thomas Davies, M.A., Ph.D., of Painswick, has received and accepted a unanimous invitation from the Congregational church at Ross, lately under the care of the Rev. W. F. Buck, who, on account of ill-health, resigned the pastorate some months ago. It is expected that the rev. doctor will commence his labours at Ross the beginning of April next, about which time also the foundation-stone of the new church will be laid. A beautiful site is bought, and a large amount of the money is collected. Plans have been received from Mr. Lawrence, of Newport, and the new church, which will be in the Gothic style, will accommodate about 500 when complete.

BAPTIST CHAPEL, EASTGATE, LOUTH.—A welcome tea-meeting, in connection with the settlement of Rev. C. Payne as pastor of the Baptist Church, Eastgate, Louth, was held in the schoolroom on Thursday, Dec. 27, 1866. Among those present were representatives from most of the Dissenting congregations in the town. After tea there was a public meeting, presided over by Wm. Newman, Esq. (one of the deacons), who, in the name of the church, very cordially welcomed their newly-elected pastor. Appropriate addresses were then delivered by Revs. Wm. Orton, J. Horsfield (late pastor of the church), Dr. Underwood, President of Chilwell College; J. Taylor, of Alford; and T. Burton (Baptists); Wm. Herbert (Independent);—Hodgson (Primitive Methodist);—Bond (Free Methodist). At the close of the meeting a vote of thanks was very heartily given to those ministers and friends who had so kindly helped the church during the time it had been without a pastor.

NEWCASTLE-ON-TYNE—WEST CLAYTON-STREET CHURCH.—The annual tea-meeting took place on Thursday, Dec. 27. The tea was provided by ladies of the congregation, and there was a large attendance. The minister, the Rev. H. T. Robjohns, B.A., presided at the subsequent meeting. In his opening address, he reviewed the year's church and congre-

gational history. The obituary included the names of the gifted George Steward, the former pastor, of whom a memoir had appeared in the *Eclectic Review*. Growth in church and congregation, deep church tranquillity, well-attended Bible-classes, improved church music, steadily growing weekly offertory, and a balanced church account, were reported. At the beginning of 1866 the chapel debt was 1,000/-, towards which 230/- had been subscribed, leaving 770/- to be raised. Towards this, during the year, there had been invested 407/- 16s.; promised, 161/- 2s.; leaving a balance of 201/- 2s. But about 30/- more was raised by the sale of ladies' work, during the year, so that the present debt is about 171/- 2s. An earnest effort will yet be made to clear the whole by Easter. Encouraging letters in this direction containing promises of help were read from Errington Ridley, Esq., Joseph Mather, Esq., and S. Morley, Esq. A new religious magazine for the Northern Counties, called the *Northern Light*, edited by Mr. Robjohns and the Rev. Geo. Stewart, was announced. The speakers were the Rev. George Bell, Willdon Carr, A. Reid, George Stewart, J. H. Rutherford, R. Brown, and Messrs. James Rowell and Shepherdson.

TORQUAY.—A lecture-hall contiguous to Abbey-road Chapel was opened by a large early morning prayer-meeting on New Year's-day. The Rev. Fox Thomas, the pastor, gave an address on the occasion, taking as a motto for the New Year Psalm lxxi. 16, "I will do in the strength of the Lord God." The new lecture-hall is part of several important works in progress connected with Abbey-road Chapel, in accordance with plans prepared by Mr. E. Appleton, of Torquay. The chapel is to be improved and enlarged. Three additional class-rooms are being added to the day-schools, all of which will, when finished, accommodate upwards of 700 children. The Abbey-road Church and congregation have within the last four years removed a debt of 1,000/- that had rested on their building for upwards of sixteen years, and have since then built a new chapel at Marldon, a short distance from Torquay. A bazaar will be held early in the spring on behalf of the chapel improvement fund. The Rev. Paxton Hood will preach the anniversary sermons of the chapel on the third Sunday in January.

NEWCASTLE-ON-TYNE—BEWICK-STREET BAPTIST CHAPEL.—The annual congregational tea-meeting in connection with this place of worship was held on Wednesday evening last. There was a large attendance. After an excellent tea, the public meeting began. The chair was filled by the Rev. W. Walters, the pastor of the church; and on the platform were the Revs. J. G. Oncken, of Hamburg; W. Hanson, of South Shields; and C. Morgan, of Jarrow; and Mr. Jonathan Angus. After prayer had been offered by Mr. Angus, the chairman said that this was the seventh Christmas tea-meeting over which he had had the pleasure of presiding as pastor of that church, and at every successive meeting he had been permitted to report steady progress. For this he desired first of all to give thanks to God; and then to the deacons, Sunday-school teachers, tract distributors, and friends generally who had in various ways given their co-operation and prayers. During the year they had experienced several changes—through death and removals on the one hand, and accessions on the other. At present they had 447 members in church-fellowship; 241 of that number had been received during his pastorate. The congregations were as large as ever, and he had no doubt that if they could increase their accommodation, the number of hearers would be increased in proportion. They had established two additional Sunday-schools during the last year—one at Arthur's-hill, and one in the lower part of Pilgrim-street. At Arthur's-hill there was also preaching every Sunday evening, and a prayer-meeting every Tuesday evening. In their four Sunday-schools they had upwards of fifty teachers and 500 children. Their Tract Society was still the means of accomplishing much good. As part of the work of the past year a domestic mission had been established. An esteemed sister was employed as a Bible-woman in a destitute district; and a mothers' meeting, which was well attended, was conducted at the chapel. The finances of the church were in a prosperous state, the income of the year being the largest that has been ever reached. In addition to the support of their own institutions they had been enabled to contribute for various missionary objects at home and abroad upwards of 200/. They closed the year therefore with gratitude, and looked forward to the new year with hope. Able and interesting addresses were afterwards delivered by the Revs. C. Morgan, W. Hanson, and J. G. Oncken; the latter gentleman giving a long and most thrilling account of the progress of the Gospel in Central Europe. During the evening the chapel choir sang several anthems in a very superior manner, and thus greatly contributed to the enjoyment of the occasion. After a vote of thanks, on the motion of Mr. Henry Angus, seconded by Mr. Rosevear, had been heartily accorded to the ladies, the singers, and the speakers, the chairman closed the meeting by offering prayer.

THE NATIONAL CHORAL SOCIETY announce a performance of the "Creation" for to-morrow (Thursday) evening at Exeter Hall. The solo singers will be Miss Louisa Pyne, for whose voice the soprano part of Haydn's great oratorio is well-suited, Mr. Leigh Wilson, and Mr. Santley, who appears on this occasion as an oratorio singer for the last time, prior to a three months' tour in the provinces.

Correspondence,

ECCLESIASTICAL VESTMENTS.

To the Editor of the Nonconformist.

SIR.—I should think there is not a single Congregational minister who would hesitate to preach without his coat, if that mode of testifying were either necessary or desirable. But, apart from mere comfort, the vestments worn by Congregational ministers either symbolise nothing, or they are symbols of a doctrine concerning the priesthood which is the exact opposite of the doctrine of the Anglican Ritualists. The black gowns worn by Dissenters may or may not have had their origin among Popish superstitions, but it is perfectly certain that they have nothing whatever to do with Popish superstitions now. We use the word *let* to signify *permit*, though it used to mean *hinder*: and it is quite possible to employ a black gown as a protest against Popery, even though the Papists themselves invented it. For the most part the gown means nothing, it is in fact the recognised dress for Sunday service, and ministers of religion put it on before they go up into the pulpit just as ladies put on their best bonnets and gentlemen their best coats before they go into the pew.

But if the gown means anything, it means the exact opposite of what is signified by the vestments of the Ritualists. Those vestments are confessedly sacrificial vestments—they are meant to indicate that the man who wears them possesses *by virtue of his office* certain mystic powers and high privileges which belong to him only as a priest, and which do not belong to every other member of the Church of Christ. They mean that the man is lost in the office, and that he is to be listened to and obeyed, not because he is a wise counsellor and has something to say worth hearing, but because he is a priest.

Now, the gowns worn by Dissenters are either the gowns proper to their degree, if they are members of a University, or they at any rate imply that those who wear them have been set apart to the work of the ministry after some reasonable preparation for so important a work. The black gown reminds the man who wears it that he never can be lost in his office, that if he is a born fool, for instance, being made a minister will never turn him into a wise man. The only reason why he is set apart to guide and instruct his fellow Christians is this—that while in a thousand other things the majority of his congregation will most likely be far his superiors; yet, in natural aptness to teach, or wise energy to rule, or special training for a special work, he will most likely be superior to the majority of his congregation. If he is not, then he is the wrong man in the wrong place? if he is, it is a stupid piece of affectation to pretend that he isn't, and, moreover, the black gown may remind him that as soon as he becomes aware that he has lost that particular kind of personal superiority, which was the very reason for his being appointed to the office of the ministry, he ought at once to leave that office. If your correspondents, such as "A Sincere Nonconformist," are at all afraid lest the ministers who wear gowns should become proud of those very gifts which render them fit to be ministers at all, they will do us an excellent service by perpetually warning us of our danger. But if I may venture to speak from my own experience, I would suggest that we are in much more danger of priesthood than of pride. We are sorely tempted to demand that the Church should honour and reverence us *because we are ministers*, instead of estimating highly and cultivating with diligence those very gifts which may enable us to render the Church real and permanent service. We are tempted to be lazy, to neglect our libraries and our studies, to fall behind the literature and the general progress of the age, and so to lose our hold both of the intellect and the conscience of the nation. In a word, I may say, we are tempted to forget that we wear not the sacrificial vestments of a priest, but the black gown of a trained teacher and an educated English gentleman.

But it really scarcely matters a pin. I am quite sure that if there were any spiritual necessity for it, those of us who wear gowns would willingly enough tear them to ribbons, and burn them on the communion table in the midst of the congregation.

I am, Sir, yours truly,

WILLIAM KIRKUS.

Hackney, Dec. 28, 1866.

To the Editor of the Nonconformist.

DEAR SIR.—I hope this subject will not be suffered to drop until it has been thoroughly ventilated, and effectually brought under the consideration of all whom it may concern. I beg to refer to it in one aspect only. I am aware that those who use the "gown and bands" do not adopt them as a sacerdotal badge, but look upon them only as the garb of a teacher, sanctioned by ancient usage and high authority. Well, be it so. I suppose no one will contend that there is any command for such usage, or that there is any sin in their disuse, that at the best they can only be classed amongst the things that are indifferent, and seeing that the consciences of many (call them weaker brethren if you please) are pained, and their hands weakened and made to hang down by such usages, would it not be well to ask what Paul would have done under such circumstances? Why, surely he would have said, if gowns and bands "make my brother to offend, I will wear no more gowns and bands while the world standeth, lest I make my brother to offend." And hoping that our beloved brethren will say so too,

I remain, dear Sir, yours very truly,

H. EVEREST.

Frindsbury, Rochester. Dec. 29, 1866.

ELECTORAL CORRUPTION IN LANCASTER.

To the Editor of the Nonconformist.

SIR.—Lancaster has lately enjoyed an unenviable notoriety as being one of four towns the state of whose political corruption has been revealed by the inquiries of a Royal Commission.

It has been confidently asserted that only a very small minority of the electors have "clean hands." It has got abroad, too,—though how I cannot say—that some of the members of the Independent church here were involved in the evil doings of the town.

Consequently, I have had communications from all parts of England asking what steps the church intended to take with regard to those of its members who had

given or taken bribes, or who had in any way countenanced the dishonest and illegal transactions of the late elections.

As an answer to these numerous inquiries, and for the information of churches generally, will you kindly insert in your next issue the accompanying resolutions, passed unanimously at our church-meeting, held on the 29th November:—

Resolved—

1. That this church hereby places on record its unqualified abhorrence of the corrupt practices which so extensively prevailed throughout Lancaster at the last general election.

2. That this church has learned, with much pain, that several of its members have been guilty of either bribing others or receiving bribes themselves.

3. That by this resolution the church passes its most severe censure upon its members implicated in such proceedings, declaring them to have been guilty of a heinous moral offence alike displeasing to the Holy God and injurious to the highest and best interests of society.

4. That this church do content itself with thus censuring such of its members as have been involved in the illegalities of the last general election, believing that, owing to the long continuance of corrupt practices at elections, the sin of these had come to be well-nigh overlooked, and that certain members of the church, trusting thoughtlessly to themselves rather than consulting the reverend will of God, suffered themselves to be drawn into doings of which they are now ashamed and for which conduct they are truly penitent.

Yours obediently,

ELVERY DOTHIE,
Minister of High-street Independent Chapel,
Lancaster.

Lancaster, Dec. 28, 1866.

RITUALISM AND DISSENT.

To the Editor of the Nonconformist.

SIR.—I am one of those Dissenters who formerly considered the Established Church in many respects a necessary and beneficial institution, and in whose services I often joined with enjoyment and benefit. But I long have felt, especially of late, that instead of being a beneficial institution the Church of England is becoming the bane of England, because many of her priests are forcing Romanism upon the people whether they will or no; and numbers of the bishops love to have it so. And therefore I am compelled now to agree with those Dissenters who hold that the sooner the Established Church is abolished the better.

I am a Dissenter partly upon the principle that Mr. Disraeli applies to politics—that it is for the good of the nation there should be an opposition, and partly because I think in the abstract the principle is right that religion should exist independently of the State; although in practice the world is not good enough yet to go alone.

Now, Sir, it is a great mistake to suppose that Dissenters have no interest in the Ritualistic question—they have a great interest. The property of the Church is the property of the State, set apart for the purposes of religion, and for the preaching and teaching the Protestant faith. And if that property is misappropriated or diverted from its proper use, Dissenters, as citizens, have a right to insist that it shall not be so misappropriated. And especially if that national property is used for the deliberate purpose of effecting that, against which the Established Church was supposed to be the safeguard, Popery.

It is useless blinking the question—the intention of the Ritualist is avowed, and if the rubric and articles cannot prevent that purpose, or rather if they assist it, there is one simple remedy—legislation.

It is too late now to tamper, or tinker, or trifle with this matter. It is not the child's play of lighting a candle and putting it out, or putting on a table-cloth and taking it off again, that is to be discussed. The question is this—is the nation to remain Protestant?

Yours, most obediently,

G. P.

BISHOP ELLICOTT AND THE BIBLE SOCIETY.

To the Editor of the Nonconformist.

SIR.—It has been publicly announced that Dr. Ellicot, the Bishop of Gloucester and Bristol, has withdrawn his name and sanction from the British and Foreign Bible Society. Perhaps it was not too much to expect from the committee of this society that they should have made known to subscribers any reason which may have been assigned by Dr. Ellicot for his conduct. Without such a public explanation from the committee, suspicions may be raised injurious to the credit of the society. It cannot be supposed that the object of the society—the circulation of the so-called

"Authorized Translation into English"—can have been objected to by a prominent member of the Established Episcopacy. Has he then objected to any translations into foreign tongues which are circulated by the society, and if so, to which and to how many? Or does he object to co-operate in the dissemination of God's Word because in so doing he would be co-operating with fellow Christians who are not believers in diocesan episcopacy?—for if so he would be renouncing the spirit of the saying of the Apostle Paul, "What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yes, and will rejoice," Phil. i. 18. If the last should be the true reason of the Doctor's action, he will have raised in a practical form a very serious question—he will have taken the first step towards cutting himself off from co-operation with a large body of Christ's faithful followers and apostolic fellow-labourers. He will have set up the exclusive pretensions of a sect calling itself by a misnomer the Church of England, against the wide-spread body composing the spiritual members of Christ's spiritual kingdom, and of which He alone is the Head and lawgiver. He will have given a stronger cause than ever that an appeal should be made to the Parliament of the United Kingdom for the dispossessing of a narrow intolerance from State patronage and pay.

AN INDEPENDENT.

Christmas-day, 1866.

A SNOWSTORM fell in Yorkshire on Monday. At Malton to three p.m. quite eight inches of snow has fallen, and reports from Kirby, Helmsley, and the moors, speak of a heavier downfall. There is every prospect of a continuance of the sharp weather.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Dec. 29, 867, of which 284 were new cases.

foreign and Colonial.

FRANCE.

According to a Belgian paper, France has addressed propositions to England for the conclusion of an alliance between the two countries in view of the existing complications in the East. Similar proposals have been made to the Cabinets of Vienna and Florence. The French papers totally deny the statement.

GERMANY.

The law for the incorporation of Schleswig-Holstein was signed by the King on the 24th inst.

The semi-official *North German Gazette* publishes a leading article on "Germany and the anti-German Efforts of the Scandinavian Party," which concludes as follows:—"We again repeat that it is to be expected that at the settlement of the North Schleswig question Denmark will have to give guarantees for the protection of the national character and rights of the German population."

Prince von Hohenlohe has been appointed Minister for Foreign Affairs for Bavaria.

AUSTRIA.

The Emperor has addressed a letter to the Minister of War, approving the draught of a law for the re-organisation of the army, but reserving it for constitutional treatment by the Reichsrath. The Emperor sanctions, however, a few alterations in the laws hitherto in force for recruiting the ranks of the army. The most important changes proposed by this law are—that the age fixed for entering the army be reduced by three years; that the time of service be fixed at six years in the line and six in the reserve, three of the latter having to be passed in the first, and three in the second reserve; and that it be no longer allowed to purchase exemption from military service. The definitive regulation of the recruiting system remains reserved until the determination and legal carrying out of the new organisation, the basis of which is to raise the forces of the empire to a height corresponding with the exigencies of the times by the establishment of the principle of general liability to military service for the defence of the country.

THE PAPAL STATES.

The Pope has addressed an autograph letter to the Committee of Roman Nobles who, in the name of the majority of the nobles and citizens of Rome, had placed themselves at the disposal of the Pope to defend the Holy See. His Holiness thanks them for their generous offer, and declares that he will avail himself of it should the occasion arise.

RUSSIA.

Letters from St. Petersburg state that at the beginning of January next the complete fusion of Russian Poland with the rest of the empire will be announced by Imperial proclamation. Poland will be divided into twelve governments, and Count Berg will then be simply Governor-General of the Province of Warsaw. The Polish calendar and weights and measures, as likewise the religious festivities, will thenceforth be made to conform to those of Russia, and Russian will also be the official language of the country.

The Russian Government has finally broken with that of Rome, alleging that the Pope, by encouraging the Poles, has violated the Concordat. All spiritual powers reserved to the Papacy will pass to the Polish bishops, but all substantial power is reserved to the Czar himself, and the forcible conversion of the peasantry to the Greek Church is proceeding rapidly. The process is to replace the Catholic by a Greek priest, screen in the altar, and remove the images, to make way for pictures.

TURKEY.

The Porte has recently addressed complaints to the protecting Powers relative to the attitude assumed by the Greek Government. It is believed that the Porte is about formally to break off diplomatic relations with Greece.

The British Government has checked the "philothian" proclivities of some of its agents abroad. The conduct of Captain Pym, in bringing a number of Cretan families from Candia to the Piraeus, in violation of the blockade, has not been officially approved, and his ship has been removed from the station. The British vice-consuls at Athens and the Piraeus have not been authorised to accept the positions of corresponding members of the London Philo-Cretan Committee.

Greek telegrams report further repulses of the Turks in Candia. In an unsuccessful attack made upon the position held by the Cretans near Caros, Mustapha Pasha is stated to have sustained great loss, and to have been under the necessity of abandoning his intended advance in the province of Selino. The Paris *Patris* states that there are at present in Candia 6,000 adventurers. 1,700 volunteers have been sent to the island by the committee at Ancona.

It is stated that bands of Greeks have entered Thessaly, and were being pursued by the Albanian troops.

France has confidentially advised the Porte to yield to the demands of Servia, and generally to endeavour to pacify its Slavonian subjects.

AMERICA.

The latest ordinary advices from New York are to Dec. 22.

The House of Representatives have adopted a resolution promising to support the Executive in the vindication of the Monroe doctrine, especially with regard to Mexico.

The Committee on Foreign Affairs have recommended the Executive to offer their mediation between the South American belligerents.

President Johnson has transmitted to Congress a letter from the Czar, expressing his Majesty's thanks for the Congressional congratulations addressed to him upon his escape from assassination. The Czar hopes that cordial relations will continue to subsist between America and Russia, who have no injuries to remember, and that America will grow in strength and prosperity.

The South Carolina Legislature have passed a resolution expressive of sympathy for Mr. Davis.

It is reported that two British gunboats have left Quebec to convoy the Cunard steamers. The Canadian frontier is now strongly guarded by British troops.

The *New York Herald* states that Sir Frederick Bruce has notified the Federal Government that it will be held strictly accountable for the enforcement of the neutrality laws.

The Connecticut Democratic Committee have called a Convention to consider the revolutionary acts of Congress, and to take steps to secure a National Convention to consider the subject.

We learn by Atlantic cable that Ortega's forces have captured and executed Escobedo. Ortega claims to be the constitutional President of Mexico.

The Emperor Maximilian has issued a proclamation, dated Orizaba, December 1, announcing that a National Mexican Congress was about to be convened to decide whether the Empire was to continue, and, if so, to frame laws.

President Johnson has revoked the military order prohibiting corporal punishment in the department of the South, on the ground that it is an unwarrantable interference with the civil laws.

The Lower House of the South Carolina Legislature has rejected the Constitutional Amendment by ninety-five votes against one.

General Grant has visited Missouri in consequence of the threatening aspect of affairs in that State. Governor Fletcher has ordered the militia of several counties to operate against alleged outlaws. It is reported that General Grant disapproved this course. A warrant has been issued under the Civil Rights Bill for the arrest of Colonel Montgomery, of the States Militia, for seizing Secession sympathisers as hostages for the good behaviour of the bush-whackers. Montgomery's men are charged with plundering and other excesses. It is reported that Governor Fletcher threatens to forcibly resist the execution of General Grant's orders.

Mr. Campbell and General Sherman have returned to New Orleans, where they await further instructions. It is reported that they are greatly disappointed as to the popularity of Juarez and American intervention. It is reported that General Bazaine has announced that the French troops will remain neutral.

Thomas Madden, a Fenian prisoner, has been sentenced to be hung at Sweetsburg, Canada, on the 15th of February.

FOREIGN MISCELLANY.

Valparaiso has been shaken by an earthquake, and a fire has destroyed a large part of the city.

The cholera has again broken out at Paris with some severity.

Private letters from Miramar state that the health of the Empress Charlotte has visibly improved during the last few days, and she begins to eat alone.

King Victor Emmanuel is shortly expected at Lisbon on a visit to the King and Queen of Portugal.

THE SPANISH CORTES have been dissolved, and fresh elections ordered. The new Parliament is to meet on the 30th of March.

John Suratt, the American suspected of being an accomplice in the assassination of President Lincoln, is now on his way to the United States. He left Alexandria on the 21st instant, in the American corvette *Swatara*.

The monastery of Arcadi, which was lately blown up by the Cretan insurgents, was 830 years old, and was the finest and richest monastery in the Levant. It contained a very rich library, with rare Byzantine manuscripts, all of which perished in the ruins.

THE ABYSSINIAN CAPTIVES.—The *Moniteur* of Monday says:—"Letters received from Massowah state that Consul Cameron and Mr. Rassam, with their friends, have been again placed in irons by order of the Emperor Theodore. The cause of this severity is not known."

THE EDUCATION QUESTION IN NEW SOUTH WALES.—After a fierce struggle, the Legislative Assembly has passed through all its stages a bill making public education more unsectarian, and extending the public-school system into thinly-populated districts.

The Emperor Napoleon has published a decree abolishing tonnage dues in French ports on the principle of reciprocity. The English Government is pledged to introduce a similar measure into Parliament, and France reserves to herself the right to reimpose the duties in the event of the rejection of our bill. The Anglo-French Fisheries Convention held its first sitting in Paris on Friday.

THE PARIS EXHIBITION.—The price of admission to the Paris Exhibition in the Champ de Mars has long been discussed. Suggestions have been offered that one day in the week should be set aside on which 5fr. should be charged, others that on Sundays only 25c. should be paid. The Imperial Commission has

just put an end to all uncertainty on the subject by announcing that the price will be rigorously 1fr. each, without any exception.

THE JAMAICA LEGISLATURE was to meet on the 10th December. The Government had manifested a desire to economise the expenditure. It is expected that numerous offices of emolument will be abolished. The north side of the island had been unusually wet. On the south side rain was wanted. In some parishes sugar-making had commenced, and the yield was expected to be good. The court-martial held on Ensign Cullen has ended in an acquittal.

MAZZINI AND ROME.—Mazzini has addressed a fiery proclamation to the Romans, calling upon them to "rise up against the ignoble horde, the refuse of other lands, and drive them out" to the cry of "Republio!" He speaks with the utmost contempt of the kingdom of Italy—"a monarchy which has accepted Venice as an alms from the foreigner, and would inscribe Lissa and Custoza upon the Capitol"—and apparently expects that the Romans will expel the Pope, and become the centre of a great Italian Republic.

JEFFERSON DAVIS.—The *New York Herald*'s Fortress Monroe correspondent says that Jefferson Davis is highly gratified at the arrest of John H. Surratt. He sees his way to a full proof of his innocence, it is asserted, through Surratt's testimony, and, even if the captured fugitive should make the charges against Davis that it is rumoured he will, the latter expresses himself fully able to disprove them. Unless some unexpected turn of events occurs, growing possibly out of the Surratt trial, Davis does not expect that his case will come up before next spring.

QUEEN EMMA.—The Honolulu correspondent of the *New York Herald* speaks of a tiff between Queen Emma and her husband. "His Majesty had left for Hawaii, for causes best known to himself, and rumours were prevalent that all salutes and receptions by the military had been prohibited by him before his departure. Various stories are told regarding the conduct of his Majesty. One is, that her Majesty and party had been negligent in the matter of correspondence, having failed to notify him personally of her arrival in San Francisco and of their expected movements. Another, not quite as creditable, is to the effect that a certain woman, of course, who holds a remarkable influence over him, had told him that should he be on this island when the Queen arrived, he would surely sicken and die. I give the stories for what they are worth."

A REVEREND GLUTTON.—The Bishop of Verdun, who died on Tuesday, was considered as the type of *gourmandise*. So stout was he (writes a Paris correspondent) that it was by means of considerable inanconveniencr he ever accomplished entering a cab. The amount of food he consumed at his various meals was something fabulous. Owing to the frequent illnesses brought on by his voracity, he was always attended by a servant, whose sole business was to prevent Monseigneur from eating more than was good for his health. Whenever this reverend bishop was invited to dinner at a friend's house, the said domestic stationed himself behind his chair, investigated the amount of cutlets, *pâtés*, *perdreaux truffes*, &c., eaten by his master; and when he considered that he had had as much as was good for his lordship, he made a telegraphic sign to the mistress of the house, who, warned beforehand, immediately cut off the supplies.

EXCITEMENT ON AUSTRIAN FRONTIER.—A letter from Berlin says:—"The Austrian troops in Galicia are being pushed forward from the centre of the country towards the Russian frontier. The province is crowded with horse and foot; the price of provisions has risen, and the movements of travellers, especially in the vicinity of the troops, are watched by a lynx-eyed police. Intercourse between Russia and Austria-Poland, if not absolutely prohibited, has been rendered exceedingly difficult by the two neighbouring Governments, jealousy warning off visitors from either frontier. Both believe they have sufficient grounds for protecting themselves against emissaries sent for each other's supervision. A few days ago a Jewish landlord, living in a Russian border village, who, according to his wont, had gone to make some purchases at Lisowek, a townlet on Austrian territory, was taken prisoner by a patrol, and narrowly escaped being summarily hung for a spy. Another and even more unmistakeable symptom of what is brewing, is the issue, by General St. Quintin, the new Commander-in-Chief in Galicia, of a general order, enjoining his officers to keep a vigilant eye upon Russian priests, and prevent their enticing any more soldiers to desert and run away to the Russians. The order also makes mention of an officer in a rifle battalion too much under clerical influence, who has been drawing away some of his men from their allegiance, and is now summoned before a court-martial. As a fitting supplement to this intelligence, we hear from Warsaw that the despatch of troops in a southern direction has been resumed. There is no doubt as to the direction taken; but whether they are placed on the Galician frontier or sent farther down to Bukovina, and the country of the Pruth, remains to be ascertained. In all probability they are destined to increase the corps stationed not many miles north of Lemberg."

A BISHOP HISSED IN A CATHEDRAL.—The *Gazette de Trieste* of the 26th of December contains the following:—"Yesterday morning Bishop Zinelli went to the cathedral to celebrate Christmas-day, and to address the people. There was an immense crowd present. When Monsignore alluded in his address to the persecutions of which the head of the Church has been the object on the part of the Italian people and a portion of the clergy, there arose very significant murmurs, then hisses, and lastly vociferations. The speaker said that he was speaking from the pulpit of truth, and that the house of God ought to be respected. If that were not done, he added, it would be better for the evil-disposed to retire. The murmurs were such that the preacher had to bring his discourse to a conclusion by giving the blessing. Some disorder took place in the church, and several persons were bruised. The people afterwards collected at the side-door, through which it was thought the bishop would pass. The Royal Carabiniers and the police had great difficulty in dispersing the crowd. The bishop got safe and sound into his palace, accompanied by hisses and hootings. In the course of the evening the people again collected in the neighbourhood of the bishop's palace. Some windows were broken. The corporation of Treviso, in consequence of these events, issued the following proclamation:—'Citizens, excited demonstrations made on even justifiable grounds in the public streets may easily overstep the limits consistent with national dignity and what is allowed by law. In the assemblage of yesterday good sense and perseverance succeeded in calming the minds of the people and in preventing fresh disorders from breaking out. Citizens, let us show by deeds that we are worthy of the liberty which we have acquired at the cost of so many sacrifices.'"

THE PROSECUTION OF EX-GOVERNOR EYRE.

On Thursday a meeting, convened by circular, was held in the committee-room of the Town-hall, Birmingham, for the purpose of hearing an address by Mr. Thomas Hughes, M.P., with respect to the proposed prosecution of ex-Governor Eyre by the Jamaica Committee. The Mayor (Mr. George Dixon) presided, and the meeting was a large one.

The Mayor, in opening the proceedings, expressed his opinion that at present there were two classes of people in the country. On the one hand they had the Jamaica Committee; and on the other, they had a class of people who believed that if Governor Eyre had done wrong he had simply made a mistake, and that therefore he deserved sympathy instead of censure. Apart from these, there was a class of people who, though they read much and thought deeply on the subject, were yet unwilling to commit themselves to an opinion on the grave legal questions involved. To this class the Jamaica Committee appealed, and for that purpose Mr. Hughes had been invited to come to Birmingham.

Mr. T. HUGHES, after stating the circumstances attending the formation of the Jamaica Committee, said he believed it was owing to the pressure exercised by them that the Government had determined to suspend Governor Eyre, pending the inquiry which was made by the Royal Commission appointed for that purpose. He thought that report disclosed a frightful state of things, which made the deliberations of the committee most serious. But when it became evident that they must face the probable necessity of placing Governor Eyre on his trial for having taken away life, which would, according to the English law, be murder, many who had previously acted on the committee withdrew their names. He thought they had acted in a harsh and unadvised manner, for nothing personal entered into the matter. It was not a question of Governor Eyre, or Mr. Gordon, but one involving the most precious birthright of Englishmen. The present Government had refused to take up the matter, and Mr. Disraeli had given a refusal of the most contumelious kind to their request, his answer being that such acts were under martial law, and when martial law was proclaimed all other laws were suspended. The committee had determined, therefore, to take up the matter themselves, and they wished to obtain an authoritative judgment on the law as it bore upon the case. Their first position was the English law as it had been since the Great Charter. The sovereign had no power to declare martial law in any of the English dominions, and that being the case had no authority to delegate it to any representative of the Crown in any of the British colonies. Mr. Hughes then gave quotations to show that the law in this country as founded in the Great Charter and the Petition of Right remained unaltered, and that it had been declared so by the highest legal authorities. In Jamaica itself there had been a Militia Act, which gave authority to establish martial law, but as he apprehended it was martial law to be employed only in case of invasion by a foreign power, for by another statute passed side by side with that, and renewed from time to time, and which was then in existence, the ordinary civil courts were to remain open, and to them all civilians were to be brought to trial for criminal offences. Having referred to the proceedings in Jamaica, Mr. Hughes appealed to the country for aid in order that a question involving in such a great degree the rights and privileges of their fellow-subjects in all parts of the world might be set at rest, and expressed his opinion that the Chief Justice of England would repeat the charges of other chief justices in stating the law to be that no exercising the prerogative, as in this case, could be made in violation of the law, for he considered the question was one of law as against prerogative.

Mr. A. ALBRIGHT moved the formation of a local committee, to co-operate with the Jamaica Committee. Mr. T. WALKER seconded, and Mr. J. S. WRIGHT and Alderman MANTON supported the resolution.

The Rev. R. W. DALE said it was not his intention to have taken part in the proceedings of that meeting, because he felt that the very noble and masterly speech of Mr. Hughes practically exhausted the question. ("Hear, hear," and applause.) But their

attention had been called to the manner in which the meeting had been convened, and he must say he should have preferred had the notice been in the nature of a general invitation to the men of Birmingham. (Hear, hear.) However, if the gentleman who had just spoken meant to imply that there was any doubt as to the decision which a meeting in the Town Hall would come to—(loud applause)—they would allow him to say that there was no topic on which he would appear with more absolute fearlessness before a meeting of his fellow-townsmen than that. ("Hear, hear," and loud applause.) They could not believe that natural fear could justify what was done by Governor Eyre and his subordinates—(Hear, hear)—and the men of Birmingham, if appealed to, would, he was quite sure, declare that the great principles which lay at the root of the freedom of this country should be recognised by the representatives of the British Crown all the world over. (Loud applause.) "Don't make a martyr of Governor Eyre," some people said. But they wanted an account from Governor Eyre of the 439 men and women who were killed under his government in Jamaica, of the 600 men and women who were flogged under his government in the island of Jamaica, and of the 1,000 houses which were wantonly destroyed under his authority in the island of Jamaica. (Loud applause.) If Governor Eyre could show before a proper authority that there was a legitimate reason for this—if he could show, not a legal cause only, but a moral cause, he (Mr. Dale) should, for one, be thankful that what seemed to him a dark and dreadful blot on the history of his country had at last been washed out. (Hear, hear.) But it should be done by some other process. There should have been an impeachment by the House of Commons; but when Parliament neglected their duty, the people of England must do it for them. ("Hear, hear," and applause.) It was not their fault if Governor Eyre had to submit to the indignity of a prosecution for murder. He might have had a more honourable trial; but as they had no choice, and as that seemed to be the only method left to them of vindicating the great legal and constitutional principles, they were determined, some of them, to undertake, whatever might be the result, the task of vindicating at once their own freedom, and the freedom of their fellow-subjects all the world over. (Loud applause.)

The Ven. Archdeacon SANDFORD said he had attended the meeting without any foregone conclusions, and as an inquirer seeking information, with, however, a deep abhorrence of the atrocities perpetrated in the quelling of the Jamaica insurrection. He had heard with great delight the speech of his friend Mr. Dale. (Hear, hear.) He found many ministers of Nonconformist bodies present that day. (Hear, hear.) They were always forward in any matter which concerned the cause of justice, of virtue, or of religion. (Cheer.) He had heard it said that the Church was opposed to this inquiry, and he was therefore glad to see another clergyman present beside himself. Time was when a Christian bishop in the cause of humanity withstood an emperor who hands were soiled in quelling an insurrection. (Hear, hear.) In the present day an English clergyman with mistaken views had joined in an ovation to a man lying under a similar charge. He believed that in expressing his abhorrence and indignation at the atrocities perpetrated under the semblance of law in quelling the Jamaica insurrection, he spoke the sentiments of many prelates of the English Church, and of thousands of its clergy. (Hear, hear.) Perhaps they would allow him to repeat a rebuke which he heard administered by a distinguished prelate a few months ago to a military man, who was speaking in contemptuous terms of the negro population of Jamaica. The bishop said, with that bland utterance with which English prelates were able to speak very unpleasant truths—(laughter)—"Sir, your language is neither that of a Christian nor of a gentleman: not of a Christian, because Christianity teaches us that God has made of one blood all the nations that dwell on the face of the earth; not of a gentleman, because the chivalry which as a soldier you are bound to maintain teaches us to treat with respect and courtesy the very humblest of our fellow-creatures." (Applause.) He believed that it was the want of this feeling which to a great extent generated the mutiny in India and the insurrection in Jamaica, and that the conduct of many of our military men and civilians in the treatment of the coloured population of both east and west was utterly unworthy of Christians and gentlemen. (Applause.) He believed that it was only by altering this style of treatment that England could hope to maintain her position as a Christian empire. (Hear, hear.) He would conclude by offering the thanks of the meeting to Mr. Hughes for the most admirable and convincing speech which he had delivered. Mr. Hughes was a man entitled, on many grounds, to a cordial welcome and respectful hearing in Birmingham. (Hear, hear.) He was known as a man foremost in the cause of popular rights—as a man always disposed to vindicate the cause of the oppressed—as a man trusted by a large metropolitan constituency; and (might he be permitted to add) Mr. Hughes had made the name of "Tom Brown" as familiar as a household word. (Applause.)

Mr. W. MORGAN announced that 500/- had been contributed to the funds.

It is stated that the Jamaica Committee have taken out a writ against ex-Governor Eyre. Mr. Eyre's Defence Committee have, it is said, received some 8,000/-.

Application has been made to the Governor of Jamaica by the relatives of the late Mr. Gordon to have the body of the latter exhumed for the purpose

of being transferred to his own family burial-ground. No authority has as yet been received, but it is presumed that the Governor cannot refuse a request of such a nature. Some very extraordinary rumours are afloat in Kingston as to the mutilation of the body after death, which the exhumation will no doubt set at rest.

The *Morning Star* is informed that actions for damages have been instituted by Dr. Robert G. Bruce, of Vero, Jamaica, and Mr. Alexander Phillips, of Vero, against Mr. Eyre and General Nelson, for illegal apprehension and cruel treatment during the Jamaica disturbances. Dr. Bruce, a Scotch physician, upwards of seventy years of age, resided nearly 100 miles from the scene of the disturbances and from the martial law district, but was carried to Morant Bay and fortunately escaped execution by the termination of martial law. Mr. Phillips got 100 lashes without trial by order of some boy-subaltern while he also was in General Nelson's custody at Morant Bay. These actions, we are informed, have been brought by the parties themselves, and not by the Jamaica Committee.

GARIBALDI ON THE EASTERN QUESTION.

General Garibaldi has addressed the following letter upon the Eastern question to a friend near London:—

Caprera, 18th Dec., 1866.

That I love England with the affection of a son you cannot doubt, and that it is ever the desire of my heart to see her in the first rank among nations is equally certain, but to avert the errors of her Ministers—so that I cannot lead myself. I repeat, therefore, to your statesmen that which I have stated to our own—Do well, and you will receive praise, but to lavish praise on those who do evil is servile adulation, and I never flatter. In the war of giants waged by England against the First Emperor, I search in the pages of those histories of your country which narrate it for one single expression of condemnation at the expenditure of millions of lives and millions of men sacrificed to combat one despotic tyrant, indeed, but certainly to sustain another not less existing. Who, however, on the other hand, will not confess with me that the services rendered by England to the cause of human progress have been immense? And I in particular bear testimony to the benefits received from you by Italy in 1860 without which we should not now be existing in the embrace of every member of the Italian family. But when I see the Government of this, my adopted country, allied with Austria and with Turkey, I must tell you the truth—namely, that I inhale the fumes of a charnel-house which all the national vitality may be unable to dispel if Great Britain plots here if in contact with these dead corpses. I would rather see her using her power and her influence to support those oppressed nationalities at present going to decay in the putrid atmosphere of despotism, but who, remaining constant to their desire of purifying themselves must certainly rise one day or another to their natural places in the fraternity of free nations. Let us leave Austria, whose Emperor ought to receive the fate of his brother Emperor at Mexico, and which exists only through the dissensions of the nationalities checkmating each other's efforts towards emendation. Let us travel to Turkey, cosmopolitan as I am, and a believer in that God who desires, not factions and dissords, but, on the contrary, that men should love each other as brethren (which fraternisation can only be possible, however, when we send the dervish to the spade and the Roman priest to the mithlock). Believing fully all this, I can make no difference between the natives of the plains of Tartary and my countrymen born on the sunny hills of Rome. But have you any idea what this despotism of the Turks protected by you really is? I will give you an example. One day, in the port of Otranto, in the island of Morea, I inquired of a Greek peasant the reason why he did not gather up the olives instead of permitting them to perish on the ground. "Because," he answered, "the Pasha buys up all the olives, and we are compelled to deliver them to him at such a low price that it would not pay the expense of gathering them in." Behold how the interest of this poor remnant of Christians is neglected in temporal matters. And for the rest, for all that concerns the prostitution of the body and of the soul, how am I to relate it to you who have so kind a heart, and who have a son and daughters? It is most horrible! And if I do not speak of it, oh! to give me! It is for the sake of decency, and from the respect which I owe you, that I cannot detail to you such brutalities. Well, now, I have laid before you the condition of the Christians under Islam; and Britain, the classic ground of human rights, the protectress of the oppressed, the emancipatrix of the slave, persists in upholding these fruits of a despotism the most inhuman, and the most monstrous! In 1827, England, France, and Russia, in one of those outbursts of generosity which God sometimes excites in great minds, accomplished one of those facts which in the history of nations are followed by universal gratitude. Let them complete the sublime task, let them spare to humanity a fresh torrent of blood, and they will receive from her a thousand benedictions.

G. GARIBALDI.

Postscript.

Wednesday, Jan. 2, 1867.

LATEST FOREIGN NEWS.

NEW YEAR'S RECEPTIONS.

At the reception held yesterday at the Tuilleries, the Emperor addressed the following speech to the diplomatic body:—

The opening of the new year furnishes me an opportunity of expressing my wishes for the stability of thrones and the prosperity of nations. I hope that we are entering upon a new era of peace and conciliation, and that the Universal Exhibition will contribute

towards calming passions and drawing closer the general interests.

His Majesty thanked the diplomatic body for their congratulations, and begged them to convey to their respective Governments the expression of his sentiments of friendship. The Emperor, addressing the Archbishop of Paris, said:—

When I see at the head of the Paris clergy a prelate so deeply devoted to the interests of religion as well as to those of the State—one who everywhere supports by his words and actions the great principles of faith, charity, and conciliation, I say to myself, "Heaven will hear his prayers." Those prayers are for France a blessing, and for me a new source of consolation and hope.

At a reception given yesterday by King Victor Emmanuel to a deputation from the Italian Parliament, his Majesty thanked the senators and deputies for the sentiments of perfect devotedness which they expressed in their own name and in the name of the country.

The new year (said the King) reminds Italians that they have now secured the independence of their country, and with it an improvement in the civil administration and increased public prosperity. During the period of peace upon which we are entering, we shall not cease to devote our attention to the army. The army is not only necessary for the preservation of that independence which it so greatly contributed to acquire, but is in itself a solid guarantee for internal security, and an element of moral unity and of that civil training which renders disciplined nations strong and capable of accomplishing great deeds.

According to reliable information, an Imperial Patent will be shortly published at Vienna, proclaiming the termination of the period of six years for which the Provincial Diets and the Reichsrath were elected, and ordering new elections in all the non-Hungarian Provinces of the empire. The Diets are to assemble on the 15th February, and an extraordinary meeting of the Reichsrath will be convened for the 25th of that month. The object of the Reichsrath being called together is to effect a compromise with Hungary, and to deliberate upon a constitution for the whole monarchy. The Hungarian Diet will not be adjourned.

The American Government has entered into the reciprocal arrangement for the abolition of tonnage dues which was originally proposed by France and subsequently agreed to by England.

AMERICA.

(By Atlantic Telegraph.)

NEW YORK, Dec. 31.

It is announced that Marshal Bazaine will co-operate with the Emperor Maximilian so long as the French troops remain in Mexico.

GENERAL NELSON AND THE WAR OFFICE.—We mentioned some days ago that two Jamaica gentlemen who had been maltreated during the Jamaica disturbances had brought actions against Mr. Eyre and General Nelson. One of them, Mr. Alexander Phillips, was apprehended at his home in Vero, at a distance of nearly 100 miles from the martial law district, by a special order from Mr. Eyre, and carried to Morant Bay that he might be "disposed of" by court-martial. He was placed in the custody of General Nelson, but, without even having had the formality of a trial, was brutally flogged by some of General Nelson's subordinates, and left to crawl out of camp. This British subject desires to sue the persons whom he considers responsible for this serious injury before a British jury; but the Secretary for War has, we are informed, instructed the solicitor for the War Department to undertake the defence of General Nelson out of the public money. The injured citizen has thus either to face a contest with the Government or to retire from the prosecution, an alternative which practically shuts the doors of the courts of justice against any subject of her Majesty who is injured by a soldier. The position assumed by General Peel is a most dangerous interference with the free access of subjects of the realm to the courts of justice, and is another phase of that assumption of prerogative by the military which has already reached an ominous height, and ought to be curbed at once by the power which controls the supplies.—*Morning Star*.

FENIAN ARRESTS IN IRELAND.—DUBLIN, Tuesday Night.—Several persons were arrested this morning who arrived by the Iron Duke steamer from Liverpool. They are detained pending inquiry. Nine arrests were made on Monday night in Hamill-street, Belfast. The prisoners were engaged at the time in preparing ammunition and casting bullets, and subsequently the police seized in the house of Michael O'Hanlon, one of the prisoners, three casks of gunpowder, several rifles, bayonets, swords, and some bottles of Greek fire.

MARK-LANE.—THIS DAY.

There was very little English wheat received fresh up to our market to-day. The trade, however, was far from active, yet late rates were well supported. In all descriptions of foreign wheat the transactions were on a limited scale. Fine Russian qualities were disposed of at full prices, and the value of other sorts was unaltered. Floating cargoes of grain were quiet, but prices ruled firm. Very little business was passing in barley. Fine malting parcels were held at full quotations; whilst grinding and distilling sorts commanded late currencies. Malt was dull, but not cheaper. In oats sales progressed slowly, on former terms. Beans were dull, and in peas next to nothing was doing. Flour was firm in price.

ARRIVALS THIS WEEK.

| | Wheat | Barley | Malt | Oats | Flour |
|--------------------|--------|--------|-------|--------|------------|
| English and Scotch | 180 | 90 | 1,150 | 80 | 500 |
| Irish | | — | — | — | 1,150 |
| Foreign | 15,460 | 25,940 | — | 21,000 | 7,500 lbs. |

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

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TO CORRESPONDENTS.

"J. G. Curwen."—The work referred to is by an Evangelical. It was favourably reviewed in the *Guardian* and the *Churchman*. This is all we can say.

"R. B. Gibbs."—Declined.

"T. Cooper."—The following sums have been received by Mr. A. Miall in addition to those previously acknowledged:—Miss Prideaux, Brighton 5s. R. Careless, Broadway, 10s.

"* The sum of 20s. acknowledged last week as from "W. H. B." should have been "W. B. B." Ripley.

The Nonconformist.

WEDNESDAY, JANUARY 2, 1867.

SUMMARY.

WINTER has ushered in the New Year. A slight fall of snow, together with the merry peal of bells, marked the transition from 1866 to 1867 in the metropolis, and now the ground is covered some inches deep with a snowy mantle. The whole system of locomotion is thrown out of gear; railways are late; omnibuses of course taken off when most wanted; and Fleet-street put on this morning, while the snow was still unmelted, a strange and almost Arctic appearance. In the northern counties also there has been a heavy fall of snow, and the weather is more severe than in London. To the vigorous in body, and comfortable in position, the change is agreeable and exhilarating. But to the poor and unemployed it means more hardship, privation, and suffering, and unhappily the ranks of the destitute have been much swollen of late.

Whether or not it be true that the prevailing stagnation of some branches of trade is partly due to the unwarrantable claims of labour, there is no doubt that several continental nations are becoming formidable rivals to British producers and manufacturers in the markets of the world. Belgium, especially, has profited largely by the perennial strikes in our iron trade. But it is not an unmixed evil. The unsettled state of the labour market is drawing public attention to the most effectual remedy for strikes—co-operation between employer and employed, founded on community of interest. Mr. H. H. H. has, the apostle of this new plan for reconciling the claims of capital and labour, has been busy during the past week in various parts of the country in expounding the principle of partnerships of industry, as illustrated by the working of the Methley collieries. At Birmingham he was present at the inauguration of a large glass manufactory to be carried on for the future as an industrial partnership for mutual benefit, upon the basis of an equal division of surplus profits—after paying ten per cent. upon share capital—between capital and labour. This is but one out of many schemes now afoot "for carrying peace into the world of industry where war has too long prevailed."

Spite of an indifferent harvest, stagnation of trade, and diminishing exports, the new Chancellor of the Exchequer has no reason to be disengaged. The revenue is buoyant; and at the end of the third quarter of the financial year, Mr. Disraeli sees his way to a handsome surplus, which by next March is expected to reach a million and three quarters. Claimants for this handsome balance are warned off by the statement that General Peel proposes to appropriate it all for the reorganisation of the army, and a House of Commons which contains a formidable array of military and naval officers is not likely to refuse his demands. Should Mr. Disraeli have nothing to give away in the shape of a remission of taxation, he will, perhaps, be more anxious to push forward his scheme of constitutional reform.

The Oracle of the Tuilleries has spoken, and, as might be expected, in the accents of peace. "The opening of the new year," said the Emperor Napoleon at his grand reception yesterday, "furnishes me an opportunity of

expressing my wishes for the stability of thrones and the prosperity of nations. I hope that we are entering upon a new era of peace and conciliation, and that the Universal Exhibition will contribute towards calming passions and drawing closer the general interests." The scheme of reorganising the French army hardly harmonises with this pacific declaration. That costly apparatus for reviving the military tastes of an unwilling nation is vindicated on the ground that it is intended to maintain the just influence of France in Europe, and not to be used for aggressive purposes. This is the common plea for national armaments, and it was we are sorry to see, the burden of Victor Emmanuel's new year's speech—a speech which, not being corrected by the wise councillors around him, indicates that evil tendency from which the best of Continental sovereigns are not free.

The New Year opens with better prospects for the Austrian Empire. Some considerable progress has been made in reconciling the traditional claims of Hungary with the interests of the rest of the Empire. Next month the Reichsrath is once more to be summoned for the purpose of effecting a compromise with the Hungarian nation, and deliberating upon a constitution for the entire monarchy. As the Imperial Government have distinctly promised an independent Ministry to Hungary, it is evident that a better understanding and a more yielding spirit prevail both at Vienna and Pesth.

The active assistance rendered to the Cretan insurgents by Greek volunteers has provoked remonstrances from the Porte, which threatens to break off diplomatic relations with the Hellenic Kingdom. There is no doubt that the rebellion in Crete is now mainly sustained by foreign, chiefly Italian, adventurers. That the unwieldy empire of the Sultan remains in a precarious state, is evident from the urgent advice given to him by the French Emperor, who has all along discouraged the Cretan insurgents, that he should make needful concessions to his Slavonian subjects, and especially satisfy the claims of Servia. It will require all the wisdom of Napoleon III. to prevent the Eastern question rising up to frustrate his pacific policy in connexion with the Universal Exhibition of this year.

From the 1st of January, Poland will in name as well as in reality be incorporated in the Russian Empire, and the national language and customs of the ancient kingdom will be, as far as possible, abolished. But the Czar is not easy. He is jealous of the existence of a portion of the hated race in a comparatively independent position in the province of Galicia; and the concentration of Russian troops on the Austrian frontier reveals a guilty fear that Polish sentiment and intrigues in Galicia may still baffle his resolve of stamping out the remaining life of Poland.

PROSPECTS.

As we entered yesterday upon the year 1867, it was only natural that we should desire to cast its horoscope, and to get sight of the main directions in which its affairs will run. It is, we confess, always a hazardous, often a bootless, attempt to determine beforehand what will be the leading characteristics of the twelve months to come. No doubt, a well-practised sagacity may discover in the known certain tendencies in reference to the unknown, and if the data within its reach comprehended all the conditions likely to affect the year's events, it might venture to sketch a rough outline of the future. But such is not the case. To-morrow may turn up an unexpected incident by which all the ordinary rules of likelihood accepted to-day may be set aside, and rendered wholly inapplicable. In fact, the problem to be solved may be changed at any moment by the introduction of an element impossible to be foreseen, and the stream of history, encountering some now invisible obstacle, may have its course entirely changed. "We know not what a day or an hour may bring forth"—how much less are we likely to foretell the destiny of the year!

Spite, however, of this, and of their knowledge of it, men do try to peer into the mists which enshroud the future. The instinct within them prompts them to anticipate probabilities, and as every New Year's morning dawns upon them, let their experience of human short-sightedness have been what it may, there will be very few of them who will not be found gazing intently in a forward direction, and straining their faculties to catch a glimpse of the forms which loom in the distance. And, doubtless, within well-defined limitations, the irresistible impulse to forecast what may befall us, whether as individuals or as nations, may be, not merely innocently, but profitably, yielded to

—for albeit the path appointed for us may have many unexpected turnings and windings, the habit of looking far ahead keeps us at least on the alert, and oftentimes prepares us for turning to immediate practical account any sudden vicissitudes of the way. At any rate, we may accept the promises, or recognise the omens, of the present for what they are worth, and if we but estimate them at their real value may extract from them a sufficient argument for increased confidence or caution.

The year 1867 opens with flattering auguries of peace. The actual state of international relations at the present moment offers the best guarantee that the case will admit of against any formidable outbreak of hostilities, in Europe at least. The Emperor of the French has set his heart upon, and, to a serious extent, pledged his reputation to, the success of the Paris Exhibition, and it is certain that his subjects are not disposed to throw away their industrial chances in the mad game of war. Prussia is absorbed in realising the political acquisitions of last summer's campaign, and, for twelve months or more will be engaged in organising into complete unity the kingdom or empire, nominally termed the Confederacy, of North Germany. Italy is self-constituted and free, intent on doing battle with financial embarrassment, provincial mal-administration, priestly intrigue, and popular ignorance. Austria is incapacitated by discordant and disaffected nationalities, all of them eager to achieve their own autonomy. Russia, not yet recovered from the exhaustion of the Crimean war and the Polish insurrection, asks only that the Western Powers should deal with the reviving Eastern question on the principle of non-intervention, which she, on her own part, professes herself anxious to observe. Even the United States, uncourteous as her internal politics tempt her statesmen to become, excites no misgivings by her actual foreign policy, and a removal of existing causes of irritation between her and England appears just now far more likely than a fratricidal contest. For many years past, the pacific state of Europe has not reposed upon so solid a basis, most of the war questions which have precluded the return of public confidence having been set at rest.

Commercial prospects are hardly less assuring. The panic of 1866 gave a rude shock to credit, from which, however, it has already begun to recover. But the unexampled slowness of the revival speaks encouragingly for its continuance and progress. The severe pressure of the last few months has necessitated abstinence from reckless speculation. We are not altogether without hope, moreover, that labour and capital may more wisely adjust their mutual relations than heretofore, and that each is beginning to learn that the worst thing it can do for its future prosperity, is to push its rights of combination to extremes.

In regard to domestic political affairs, the horizon is more ominously overhung with doubt. Parliamentary Reform is the question of the coming Session, and everything will turn upon the mode in which it is dealt with. We are not by any means satisfied that a recalcitrant House of Commons led by a Tory Government will be prevailed upon to make a virtue of necessity, and give the country a Liberal and honest measure. Happily, the question cannot now be laid aside. Even the *Times* is convinced of that. "There is a work to be done," said that journal no later than yesterday, "and done it must be. No merits will purchase exemption from it. War, or some other calamity, might bring us a brief respite, at terrible cost, but the sudden crash once out of our ears, we should hear the constant call again. It is almost idle to talk of other boons in store for us, or other business to be done; for this one work looms through the mist, still larger, still darker, meeting us face to face, and refusing to be set aside. . . . All sides, and they who are of no side except the side of their country, have equally declared themselves against paltering or temporizing with the question." Yet it is by no means improbable that the end of the year 1867 will leave the matter still unsettled, or that the near balance of parties in the House of Commons will have before then necessitated another reference of it to the constituencies. In that case, the year will, like its immediate predecessor, be lost to practical legislation, and, hopeful as are the prospects of other measures, the Reform struggle will be sure to defer the realisation of them. At present, we can foresee little but a confused strife of parties. We know, all men know substantially, in what it will end. But we fear the end will not come within the present year. If it do, it will be by the hands of the Tories. None but they have power to carry through a satisfactory measure within the limits of 1867.

THE FIRE AT THE CRYSTAL PALACE.

A YEAR already sown thick with misfortunes is further signalised by the almost total destruction by fire of the tropical end of the Crystal Palace. The Alhambra, the Byzantine and Assyrian Courts, the graceful palm-trees, the tree-ferns, the curious exotics, the Queen's dressing-room, the library, and other familiar objects of that section of the building, are a heap of ruins. A few short hours on Sunday afternoon and evening sufficed for the conversion of this unique and pleasant haunt into an unsightly waste. The cause of the conflagration has not yet been definitely ascertained, but there is little doubt that it was connected with some derangement of the usual process by which the flues were heated. The flooring once ablaze, it burned with frightful rapidity, both below and in the galleries. The absence of the usual officers and servants of the Palace Company, and the ineffective condition of the appliances kept on the spot for the extinction of fire, gave almost unopposed play to the devastating element for a considerable length of time. Indeed, but for the direction of the wind being away from the other part of the building, the whole of the magnificent structure, with its var'd contents, would probably have been destroyed. As it was, the flames were confined within the compartment screened off from the body of the building for the sake of maintaining a tropical atmospheric warmth. It was, perhaps, the most beautiful and most characteristic feature of the place.

Now that the mischief has happened, there are hosts of people who are ambitious of displaying that wisdom which comes after the event, and who seem intent upon adding bitterness to the grief of the directors and managers of the Company's affairs. For ourselves, we do not hesitate to confess that nearly the last danger we should have supposed necessary to guard against in the Crystal Palace would be that of fire. It is true, those who had for many years superintended the arrangements of the place, must have been acquainted with a multitude of facts not generally known to the public, but we must say that, looking at the materials of which the structure is mainly composed, and at the uninflammable nature of its principal contents, we can easily understand how any elaborate precaution against fire might have appeared more officious than necessary. The event has proved that this was a mistake, but it was a mistake so natural, that we venture to say most people, when they first heard of a great fire at the Crystal Palace, would wonder how it could find fuel enough to feed its fire. There are some folks who have the sagacity to foresee everything that happens—their only defect being that they keep their foresight a close secret to themselves until it has ceased to be of the slightest use. Of course, the origin to which the calamity is to be traced will be inquired into with the utmost care—but we see neither good sense nor good feeling in resolutely sitting down before the fire is extinguished to scatter over the length and breadth of society ill-natured aspersions of the conduct of gentlemen who will be the deepest sufferers by the unanticipated calamity.

And a calamity of no ordinary severity undoubtedly it is—not to the residents in the metropolis only, but to those who dwell in the country. The tropical segment of the Crystal Palace was amongst the most charming and instructive resorts of intelligent sight-seekers anywhere to be found. Its balm'y atmosphere, its wonderful variety of vegetable forms and colours, its oriental picturesqueness, its fountains and basins, the proximity in which it placed the most impressive symbols of ancient art, and the rarest specimens of what is beautiful and curious in nature, its quiet and seclusion, gave it a fascination which we can hardly hope to see restored. It is all gone. The glory of it has perished in a day, and will live henceforth only in recollection. We could have better parted with much that we call our own. The public, however, will find no little solace in the thought that it alone sustained permanent injury. The greater part of the Palace remains what it was—and we have only to forget for a moment that it has lost its gem, and we may readily imagine that it has suffered no loss at all. The visitors of to-day, nay, even of Monday, might have remained utterly ignorant of the accident for anything that the aspect of the usually-frequented portion of the edifice presented. The cotton screen shuts off the desolation from sight, as, through the winter months, it used to do the glory. The Palace still retains its substantial features of popular attraction, and it will, no doubt, continue as before to draw together its thousands of daily visitants.

So we may well be thankful that the calamity, heavy as it is, is partial only, not total as it

might easily have been. We know not the worth of our enjoyments till we miss them. The bare idea that it might have happened to us, to have no longer a Crystal Palace as a place of occasional resort for recreation, bodily and mental, compels us to set a much higher value on it, and to feel additionally thankful that it remains still available for refined amusements and solid instruction. We trust the public spirit of the metropolis will enable the directors to restore, as far as it can be restored, the injury which has been done. London, to say nothing of the provinces, cannot well afford to let the wonder and beauty of the age remain incomplete, or abridged in any way of its primal attractions. It has yielded, and still yields, so large an amount of pleasure to so many persons at so small a pecuniary cost that to allow it to remain deprived of the most fascinating of its original features would argue something like ingratitude.

1866.

THE past year was too memorable to be passed over without formal reminiscence; too sombre in the general drift of its events to allow of the observance of the ordinary maxim relative to the departed. More than most years of the present generation, 1866 has been a link in the chain that connected the past with the near future—a period of disturbance and unsettlement in the political world; of reverses and calamities to our-selves as a nation; of chequered and important events, the ultimate outcome of which, as bearing upon the civilisation and progress of the human race, is problematical.

In taking a broad survey of the domestic politics of the past year, we may find much to surprise and humiliate us as a nation, as well as something to inspire hope for the future. When 1866 opened, England was ringing with the news of the awful excesses of the authorities of Jamaica. While the popular instincts unhesitatingly condemned the atrocities of Governor Eyre and his subordinates as a blot upon the national character, and an outrage on humanity, educated society was eager to justify their misdeeds, because committed on an inferior race, and blindly to uphold authority apart from the use made of its prerogatives. The Report of the Royal Commissioners sent out to inquire into these tragical events, though exceedingly moderate in its conclusions, was almost ignored by the reckless partisans of brute force, who propounded theories of Government as applied to our dependencies which revealed a sad decline in the traditional respect of Englishmen for justice and legality. Governor Eyre was, however, recalled. Parliament declined to stamp with its disapproval the acts of the Jamaica officials; and the question of Mr. Eyre's culpability has now become subordinate to the far higher consideration of the constitutional rights of her Majesty's subjects, which need to be defined and vindicated afresh from the judicial bench.

The most Liberal Government of recent times early in the year opened the new Parliament, and raised to a high pitch the hopes of progressive Reformers. Ere many weeks had elapsed it was discovered that the landed interest was as much as ever in the ascendant. In their cattle plague legislation, the squires rode rough-shod over the Ministers and the House of Commons. At length Mr. Gladstone opened up the question of Parliamentary Reform. The Legislature resented his fragmentary measure, and became more indignant when it was produced in a complete form. The Chancellor of the Exchequer fought a losing battle against an assembly openly or covertly hostile to Reform, which was enraptured with Mr. Lowe's philippics, and was so enamoured of the ideal of Reform, that it could accept no practical embodiment of it. The Russell Cabinet, with honourable consistency, stuck to their Bill and fell with it. The Tories came into power, hurriedly closed the Session, and settled themselves at their ease in Downing-street. But their repose was brief. The working classes, stung with the insults heaped upon them, and disgusted at the hypocrisies and insincerities of political life, commenced an agitation on their own account. They have shown themselves to be a power in the State. A succession of monster demonstrations all through the recess has convinced our governing classes that Reform can no longer be made the stalking-horse of faction. The day for 74 franchises has passed away; and it is no longer heresy for good Conservatives to discuss the merits of household suffrage, and plead for the admission of intelligent working men within the pale of the constitution. A severe struggle is at hand, but there

is now the motive power outside Parliament to carry a thorough Reform Bill.

While Parliament was hotly debating Mr. Gladstone's Bills, the distrust engendered by the multiplication of joint-stock schemes was paralysing legitimate commercial enterprise; and the sudden downfall of the great house of Verend, Gurney, and Co., compelled the suspension of the Bank Charter Act, and brought on a panic, which for its severity, long continuance, and wide-spread disasters has rarely been surpassed. The failure of banks, companies, and large mercantile firms involved many innocent and too-confiding persons in ruin, and revealed a low tone of commercial morality in high quarters which is one of the worst signs of the times. The storm of last spring has, no doubt, greatly purified the atmosphere, and in popular acceptance restored to such unpleasant expressions as "fraud" and "swindling" their legitimate meaning. As usual, the rogues have escaped, and their victims have been the great sufferers by last year's panic. It is sad to think of the many thousands of persons not connected with trade, who, if not ruined during the commercial crisis, lost the savings of many years of industry.

Science and enterprise achieved last year the greatest victory over natural obstacles which the present generation has witnessed. A new Atlantic cable was successfully laid in the summer, and the old one recovered. At present, so far as the public is concerned, it has proved almost a barren triumph. The cable as yet, hardly speaks for them, but the event has removed the last doubt as to the feasibility of binding the whole world together by the electric telegraph. But science was unable to prevent, though it did much to mitigate, the ravages of cholera in the East of London. There were some five thousand victims during the autumn, to our neglect of sanitary laws. Down to the present time the metropolis of the British empire stands in need of an abundant supply of pure water, of wholesome dwellings for the poor; and the local interests and social life of three millions of the population are left to the care of clashing boards and petty vestries. 1866 leaves to its successor the solution of the urgent question of the proper government of the metropolis.

Europe has witnessed during the past year a seven weeks' war which has effected considerable changes in national landmarks, and revolutionised the military science. We have seen Prussia gaining a series of brilliant successes in the field, marching to the very gates of Vienna, and dictating a peace which has excluded the Kaiser from Germany and paved the way for a Northern German Confederation strong enough for the protection of the Fatherland and to form a compact nation in the centre of Europe. Italy, though defeated by land and sea, has reaped the fruits of Prussian victories by the cession of Venetia, and the consolidation of her national power. The Papacy indeed still exists in her midst as an independent, though not an alien sovereignty, but the downfall of the Pope's temporal authority is only a question of time and arrangement. During the past year the war in Central Europe solved some of the most difficult questions of continental politics, and diminished the prestige of Napoleon III., but it has left elements of distrust and danger, likely to be aggravated rather than allayed by the rivalry in armaments which has followed upon the astonishing military successes of the Prussian monarchy.

In Ireland, the Fenian agitation, and the suspension of the Habeas Corpus Act during the whole year, have illustrated anew the unwillingness of the Imperial Parliament to remove by wise legislation the disaffection of some millions of her Majesty's subjects—a disaffection which will always be a danger so long as Irish grievances are unredressed. In the United States the President and Congress have been at issue for the whole year; but the Northern people at the autumnal elections asserted their claim to reconstruct the Union on principles compatible with the altered circumstances of the Republic. Mr. Johnson has virtually abandoned the conflict, and the Southern States have now the option of accepting the constitutional amendment as adopted by Congress, or of being reduced to the condition of territories governed by the central government.

A REVIEW OF THE PAST YEAR BY THE REV. THOMAS BINNEY.

On Sunday morning last a crowded congregation assembled in the Weigh-House Chapel, Fish-street-hill, to hear a review of the events of the year that has just passed, by the Rev. Thomas Binney.

The text was chosen from the 107th Psalm, the last verse, "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the

Lord." By way of introduction, the rev. gentleman pointed out that the great idea set forth in this psalm was that God's government was wise, beneficent, and intelligent, and that, although the innocent might sometimes suffer, and the guilty sometimes escape, it was more consistent with the ultimate benefit of mankind at large that God should govern by general than by individual laws. Then passing to a review of the events which have characterised the year that has closed, he said:—

"The first class of events to which I shall call your attention are of general European interest, not only in their political relations and aspects, but also, some of them at least, in a religious sense, according to our standard of looking at them. First, there is the great German war. You remember the rapidity of its movements, and how utterly falsified expectations and prophecies were as to its progress, duration, and results. It has ended in the dissolution of many petty sovereignties, the dethronement of some half-d dozen kings, and the union of many hitherto independent provinces in a new great German Empire, establishing a Power that will prevent the encroachment of any aggressor, and preserve the balance and tranquillity of Europe. And it should not be forgotten that this new Power is a Protestant Power, and will help to cripple the action of that other Government which was and is devoted to Rome. Then, in the second place, there is the liberation and birth (so to speak) of united and independent Italy, rich with old classical associations, which, after ages of misrule, has emerged into a Free State, and taken its place among the family of nations. And this will not be without its influence on religion, as may be seen by the remarkable letter of one of its statesmen to the bishops of the Roman Church on their requesting liberty to return to their dioceses:—'This determination on the part of the Government proceeds from a desire to act in such a manner that perfect freedom in the relations of the Church with the State should pass from the abstract region of theory to that of real facts. In the United States every citizen is free to adopt the belief which to him seems best, to pay homage to the Divinity in the form which to him appears the most suitable. By the side of the Catholic church is raised the Protestant temple, the Mahomedan mosque, and the Chinese pagoda. Upon the same footing as the Catholic clergy, the Genevan Consistory and the Methodist Society carry out their functions. And this state of things engenders no confusion or heartburnings, and why? Because no one religion demands from the State either special protection or special privilege. Each carries on its own work under the sign of the common law, which equally respects all and guarantees to all an equal liberty.' And then, in permitting the return of the bishops, he says:—'The State will provide that no one shall be molested or impeded in the discharge of his duties, but he must not demand privileges if he does not desire bonds.' And there is a great deal in that. The principle the bishops are to act on is that the law can make no distinction whatever. He goes on to say, 'The bishops cannot be regarded by us as mere pastors of souls.' In this he brings out the principle which constitutes the difference between the Roman system and every other Church system, that it is not simply a Church. I cannot but think that Romanism should be treated exceptionally in our legislation and our action towards it, and that it should be treated in a different way from other sects and denominations—not simply as a religion, but as a great system aiming at secular and national power. We know all that we have undergone through it in our past history. The English people transported it ages ago, and it has come back again, as a returned convict with a ticket-of-leave. Hear what the Italian statesman says:—'The bishops cannot be regarded as mere pastors of souls, since they are at the same time the instruments of a power which is at variance with the national aspirations, and the civil power is constrained to apply to them these measures, necessary for the protection of its rights and those of the nation. Liberty alone can bring us to the desirable condition which you consider so invaluable. "Let us render unto Caesar the things which are Caesar's, and unto God the things that are God's."

"Then there is the apparent passing away of the temporal power of the Pope. There are those who look at this simply in the light of prophecy, and certainly it is not a little remarkable that so many writers, and some very old ones—writers who are entitled to great consideration—have spoken of this year as a marked prophetic era, and some even mentioned long since the passing away of the Pope's temporal power as an event which might be expected to distinguish this year. We do not enter into that matter. Doubtless God is carrying on what lies fully before Him, and is being gradually developed and accomplished; but whether He has revealed that in such a way as to enable men to anticipate special events, may, I think, be questioned. Here, however, is the remarkable fact of the withdrawal from the Pope of the foreign armed force which kept him on his throne as a Government, and leaving him as such to the action of his own subjects. What will be the result we know not as yet. He is still a temporal prince, and may yet for some time remain so. My own impression is, that if he were to give up all pretension to being a secular monarch, and concentrate his policy and power upon his priestly influence as the spiritual head of the Roman Church, he would

do much more for the Papacy as a religious system than he can achieve by contending for temporal supremacy.

"Then the last thing in this class is the noteworthy conduct of Russia in excluding the influence of the Pope from her dominions. The Pope's influence has become so very pernicious, that they will not have him. The Emperor of Russia is just now where we were in the time of Henry VIII. The first effort of the Reformation in England was an effort for political and national freedom. It was a struggle first of all for national independence and casting off a foreign yoke. Henry's first object was to get rid of the Pope, not of the Catholic Church. From that point things gradually advanced to doctrinal and religious reforms and alterations in the teachings and the dogmas of the Church. Well, Russia is now where England was three centuries ago. It is something for her to have got so far; but Italy has got further than that,—why it is even before us; Italy has got into the free and open plain of Americanism as to the relationship of Church and State. No State-Church—perfect equality of all denominations, none having law or privilege above the rest. Marvellous!

"Now the second class of things to which I shall direct your attention derive their interest from their connection with our American brethren. In the first place, there is their delay in getting settled and consolidated into a real unity. I do not venture to pronounce on the wisdom or right of either side—it is enough to remember the effect; and I am sure, whatever be our particular view of the conduct of either President or Congress, we may say that any prolonged continuance of estrangement between the Northern and Southern States of America, is a thing which all Englishmen, wishing well to both countries, must deeply lament. We should like to see things settled and tranquil, as we have been reading in the Psalm. After the calm the storm. We do not like these swellings of the current after the storm has passed away.

"Then there is the Fenian conspiracy which finds a home in America. It is somewhat startling that men should meet so publicly, and speak, and write about, and proclaim, an attempted invasion of a part of Great Britain, and incite Irishmen to sedition and rebellion. But I suppose so long as they confine themselves to talking, the Fenians may say what they please in that land of free speech. We saw, however,—and do not let us forget it—that, so soon as action was attempted, the American power came in to restrain and repress it. We have recently had much anxiety on this subject from an apprehension as to what was supposed to be on the eve of occurring in Ireland. That we hope has now passed away, and from some late disclosures of the Fenians themselves respecting their leaders no doubt the thing will soon collapse. There can be no doubt any rising in Ireland would be speedily put down by our superior force, yet it could not be done without destruction of life and property which would be deeply to be deplored. And lastly, in connection with America, there is the great scientific achievement of the year and the age—the successful laying of the Atlantic telegraph. The perseverance of the men employed, their skill, their bravery, their endurance and hope, in spite of former failures, deserved to be crowned with success. We all waited listening for every breathing of the wind as it proceeded. It is impossible to tell the effect of this one thing on the future of the two great peoples, bringing them into such close association as to lead them to think and move and act as one. And then to think that is going on all over the world, and that all nations will soon, as it were, be so closely connected together, that they will have an almost common property in all intelligence, of whatever kind it may be, what has an interest to the great human family.

"We may include in the next class of events, the remarkable commercial vicissitudes of the past year. When I was in Australia, I met with persons who had witnessed the terrible conflagration which is still known by the name of Black Thursday. It was a bush fire of unprecedented extent and most disastrous results. I have gone over miles and miles of bush track where everything was scorched and burnt, the trees standing out like huge black monuments. Well, here we have got the recollection of a 'Black Friday' in the City of London, when many houses faultered and fell that were considered invulnerable. They were thought to have the strength of giants, and when their fall was flashed across the country and into distant lands, it created an alarm as if a nation had fallen. I remember I was lying ill on the sofa at home when a friend came in and said, 'It has been a terrible day in the City to-day, many of the banks have stopped.' I said, 'I hope mine has not gone.' He replied, 'I am sorry to say it is among the first that went.' I was not a rich man, but all I had was there. Only as a depositor, however, for I never touched a single share of any kind in my life. I thought it my duty to keep my mind calm and quiet to do God's work and the work of my people, and I would, therefore, never allow the surface of my mind to be touched by any monetary anxieties. But my loss was nothing to what some had to go through. Bank after bank broke, and then came revelations as to the condition of certain railway enterprises. These things were calculated to warn men not to make haste to be rich, and to exercise perfect uprightness before God in all commercial transactions. The grand thing in commercial affairs, especially for religious men, is that they should be free from all possibility of suspicion of anything crooked in their policy. It is impossible to tell the terrible consequences of these commercial failures on trade generally. This is not merely the house that falls, but the suspicion that falls on others. However stable they may be, suspicion falls upon them

in such a crisis as this; then comes a reaction and a tremendous failure. I know men who have lost all the hard earnings of sixty years; and I have been applied to by single women who had put all they had into one or other of these companies, and have now to appeal to their father's friends to help them. Commercial men should remember that it becomes them to act with great integrity and caution, because like the captain of a great ship which is lost by his negligence, they are denied the privilege of perishing alone, and drag down others with them. Next, in connection with trade, we may mention the long-continued rains, blighting and destroying both fruit and grain, and the cattle-plague inflicting a loss of four millions of money. And these drawbacks to our prosperity were increased by the workmen's strikes, especially in the iron trade. These were greatly to be deplored for their long continuance, the extent of suffering they entailed, and their demoralising results.

"And then in connection with workmen, one might just mention the Reform Demonstration composed of this class in London and the country. I do not venture to go into politics, but I mention these great assemblies to notice two things respecting them; and the first is the testimony on all hands of the practicability of the appearance of the men themselves, and especially as to the last demonstration in London, of the order and propriety of their proceedings, and of their whole conduct in every respect. And I also mention them to notice the contrast they offer to similar demonstrations of former times which some of us are old enough to remember. There were the Peterloo massacre in Manchester in 1819, when the men who presumed to meet together in large numbers were attacked by the military and cut down, and there were also the exciting riots at the time of the first Reform Bill, when Nottingham and Bristol were the scenes of tremendous conflagrations, disorders, and destructions.

"The fourth class of events which have distinguished the year, contains some things of interest to the religious observer. At the meetings of certain scientific societies a philosophy has been preached which repudiates a supreme intelligence, rejects the possibility of miracle and revelation, and utterly undermines belief in, and distinctly denies the existence of, a possible God. According to this philosophy there is no design in nature. However curiously and artfully constructed a thing may be, there is not a final cause and not an object to accomplish. Now, one would imagine that the little wing of a bird, for instance, as it burst from the shell, was designed to aid its flight through the atmosphere; and that the eye was constructed with the design that it should see. Oh, no, says this philosophy, no such thing, it is only the result of the universal law of development—there is no personality. I suppose these philosophers do not deny their own personality; I suppose they fancy themselves thinking, intelligent men. So it comes to this—there is no personality in the universe known greater than themselves—greater than a man. That is it. A poor head of the universe! An impotent conclusion! But where, then, did man get his intelligence; how did he come by his faculties and his personality? Why, he is a gradual development on the principle of continuity upwards from an oyster or a worm. The Ritualistic movement in the Church next claims attention, but I need not enlarge on that, as I have already given six long lectures on the subject during the last six or eight weeks. Curiously enough, the other day I got hold of the following extract from the *Times* of December 30th, 1865:—'Cardinal Wiseman was the chief representative in England of the Court and Church of Rome at a time when the morbid caprice of a few religious amateurs had encouraged the belief that in the midst of the most anti-Papal population of European nations mediæval orthodoxy could once more be galvanised into a posthumous life.' The *Times* has lately awakened to the fact that this galvanism was going on rather too fast, and has come down on it with a force that has been echoed through the nation, and has been felt, and I hope rightly felt, by the system itself.

"And then next in importance comes the spread of Romanism. In 1800 there were only four districts of the Romish Church in this country. In 1840 these had only been increased to eight. But in 1850 the episcopate of the old Church was restored, and last year there were in England one cardinal, 1,521 bishops and priests, and 1,132 churches and chapels, fifty-eight communities of men, 201 convents for women, and twelve colleges. And yet people go about pooh-poohing it. Ah! it has its design and its power, and you will see it one day by-and-by.

"Now, the last thing I have to mention is one of social interest and sympathy. On the 19th of January occurred the terrible loss of the London, in which so many good and brave souls perished. I knew Dr. Woolley well, and felt a deeper interest in that sad catastrophe from my connection with Australia. Among those whom death has called from our midst I may mention Dr. Whewell and Dr. Cotton, the Bishop of Calcutta. I had some little personal knowledge of Dr. Cotton. He has had such a noble career, and has done so much good, that his memory will ever be revered. He completely carried everybody with him, he had won the respect and admiration of all parties, and his loss was deeply felt. Added to these, there is Keble, a man who was so well known, and whose name has been so prominently before the religious world. I must say one word of the cholera, whose dreadful visitation called forth the sympathies of us all, and elicited great

liberality, great devotion and self-sacrifice on the part of both men and women who went forth in the face of every danger and devoted themselves to the suffering and dying. But dreadful as was the suffering which it entailed, it awakened the minds of men to the fact that the laws of health cannot be broken with impunity, and when the proper sanitary precautions were taken, the mischief was rectified and the disease disappeared."

Mr. Binney concluded by an earnest appeal for the widows and orphans of the sufferers in the recent colliery explosions at Barnsley and in Staffordshire, which the collection testified was freely responded to.

INDUSTRIAL CO-OPERATION.

The Park Glass Works in Spring-hill, known under the name of Messrs. Lloyd and Summerfield, the oldest flint-glass works in Birmingham, will in future be worked on the co-operative principle. About 125 persons are employed in the several departments. Some of the regulations on which the copartnership is founded will be read with interest. They are as follow:—

The Lloyd and Summerfield Copartnership is instituted with the primary design of associating and harmonising the interests of employers and employed in an industrial partnership for mutual benefit, upon the bases of an equal division of surplus profits, after payment of 10 per cent. upon share capital, between labour and capital. Dr. Lloyd to be governing director. The foremen of departments to be directors, and the chief bookkeeper secretary of the company. An elected committee of the working shareholders, seven in number, to assist the directors. Accounts to be made up annually, and balance sheet to be presented to a general meeting. An auditor to be appointed jointly by the governing directors and the workmen's committee. Every person employed to hold at least one share in the company—shares of 5*l.* value each, issued at par. Shares, at least for the present, not to be offered to the public.

The visit of Mr. Hughes, M.P., to Birmingham was thought to be the most fitting time to celebrate the formation of the new arrangement. Accepting the invitation given him, Mr. Hughes visited the works on Thursday morning shortly before eight. The whole of the workmen assembled in the schoolroom, East-street, and Dr. Lloyd was elected to the chair. Mr. Hughes, having been introduced by the chairman, addressed the audience, and in the course of his remarks said:—

It was only by the establishment and maintenance of peace between capital and labour that the industrial superiority of England could be maintained. (Loud applause.) The strikes that had recently taken place had inflicted serious injury upon the English trade. Foreign manufacturers had not only received the immediate benefit, but they had been enabled to prepare themselves for future operations. The effect of a strike did not cease with the resumption of work; and every strike that took place made the foreign manufacturer better able to compete with England when capital and labour were at peace with one another. (Applause.) Then what was to be done? He thought, unless some arrangement such as that to be carried out with their works was come to, England must lose her lead amongst producing nations. So far as they were concerned, he was glad that no strike could take place in the future amongst them. ("Hear, hear," and laughter.) They would not be so foolish as to injure themselves, their property, or their trade. (Laughter.) He congratulated them also upon the appropriateness of the time which had been chosen to inaugurate the new order of things amongst them. Christmas was, of all other times, the one when the blessed thoughts, "Peace on earth and good will toward men" were most prominent in the heart, and it was therefore the most fit season for carrying peace into the world of industry where war had too long prevailed. (Hear, hear.)

Mr. Hughes afterwards went through the works, accompanied by Dr. Lloyd and Mr. Albright. The furnaces were opened, in which the glass floated in a liquid state, and several experiments in glass blowing were made. On leaving the works, Mr. Hughes proceeded to the house of Alderman Sturge, where he was entertained at breakfast.

On Friday night a meeting was held in the theatre of the Bradford Mechanics' Institute on the above subject. The chair was occupied by Mr. Robert Kell. The attendance was numerous and respectable. Addresses were delivered by Mr. Thomas Hughes, M.P. for Lambeth (better known as the author of "Tom Brown's School Days"); Mr. E. O. Greening, of Manchester; and other gentlemen.

Mr. Hughes, M.P. for Lambeth, laid the corner stone of a new co-operative store at Darwen, near Bolton, on Saturday afternoon last. It is only a little over six years since the co-operative movement commenced in Darwen, and its career has been one of rapid progress. In March, 1861, a small store was opened in Green-street for the sale of groceries and provisions, on the principle of the Rochdale Pioneers, with about 100 members and a subscribed capital of 180*l.* Every year since then the society has gone on increasing in capital and members. The sales in 1862 were 5,649*l.* 16*s.* which gave a net profit of 290*l.* 15*s.* 10*d.*; the capital at that time being 1,061*l.* 16*s.* 1*d.* and the number of members 297. In 1863 the sales amounted to 30,604*l.* 18*s.* 1*d.*; the contributions were 2,301*l.* 6*s.* 3*d.* and the net profit 2,095*l.* 4*s.* 9*d.*; the capital, 649*l.* 14*s.* 1*d.* and the number of members, 870. For the year ending September, 1866, the amount of sales had been 27,385*l.* 0*s.* 7*d.*; the contributions, 4,589*l.* 10*s.* 7*d.*; net profit, 1,953*l.* 18*s.* 10*d.*; capital, 9,096*l.* 18*s.* 10*d.* and number of members, 1,061. The new store will be a substantial and handsome three-storied building, 117 feet long and 46 feet broad. It will have separate departments for drapery, grocery, clogging, and

butchery. The lecture-room and reading-room will hold about 1,000 persons, and the building altogether will be one of the most complete of its kind, and an ornament to the town. A procession was formed, in which a large number of persons joined. Mr. Hughes in his remarks said that, although he had been only in the town a few hours, he believed that the people were honest and industrious. He had been informed that the town was celebrated for those qualities, and the evidence presented to his senses that day told him it must be so. What was the meaning of that ceremony to-day? They had just heard from the president of the society that seven years ago co-operation was unknown in that town, and now, at the end of one short seven years, they were at the ceremony of laying the corner-stone of a building that would be an honour to the town, and the erection of which, he believed, would cost some 6,000*l.* or 7,000*l.* all of which had been saved and accumulated during those short years by the industry and the honesty of the co-operators of the town. Now, that was a great fact, and a fact upon which he congratulated them. They must all by that time begin to know—at any rate his friends, the co-operators—the meaning of the word co-operation. They knew by the result of

the past few years that co-operation meant, among other things, better food, better clothing, and better articles of all kinds which they had to consume in their daily life. It meant a better physical existence for all men who joined those stores. But if that was all it meant, that they would be fed better and be clothed better, and get more money to put into their pockets, they would not have caught him coming at Christmas time 300 miles to the commencement of their new store. Co-operation meant something more than all that, and if it did not they might depend upon it it would not last long or do much good. But it meant something deeper. There was a deep spiritual meaning in it. It meant fellow-work, fellow-help, honesty between man and man, honesty in dealing, no false weights or false measures. It was the carrying out in trade and industry all the great principles of Christianity, fairness in all transactions of human life, in trade as well as in every other department of human life, and the acting upon the great rule and principle of doing as they would be done by, and helping one another. In the evening a public tea-party was held, which was well attended. Mr. Hughes presided at the meeting afterwards, and several speeches were delivered on co-operation by gentlemen connected with the various co-operative stores in Lancashire, and by Mr. E. O. Greening.

THE ATLANTIC YACHT RACE.

While the good people of Cowes were enjoying their festivities on Christmas-day, the winner of the great Atlantic yacht race for 18,000*l.* arrived off the harbour. The winning yacht is the Henrietta, of which Mr. J. G. Bennett, jun., is the owner, and Captain Samuels the commander. The yachts started from Sandy Hook at one p.m. on the 11th, and as the Henrietta arrived off Cowes at 5.40 p.m. on the 25th, the passage occupied fourteen days four hours and forty minutes—allowing nothing for the difference between American and English time. This is an average of 218 miles a day. Considering the period of the year, this is afeat of which the Henrietta's owner may feel proud. The Vesta and the Fleetwing arrived early on Wednesday. The Henrietta and the Vesta crossed without sustaining any injury, but the Fleetwing, on the eighth day out, was struck by a sea and lost six of her crew, besides having some of her sails and gear washed away. To these unfortunate circumstances the captain and officers attribute her defeat. She was again unfortunate in her pilot, who, on taking charge of her on Tuesday night, mistook St. Katherine's Light for the Needles, and in consequence lost her the second place. Since their arrival at Cowes, the yachts have excited a great deal of interest, and the Royal Yacht Club has given to their crews a very hearty reception.

On Saturday the American yachtsmen were entertained by their English brethren at Cowes. Sir John Simeon, M.P., was in the chair. Covers were laid for 110. The loyal and patriotic toasts were duly honoured, the responding speakers being Colonel Taylor for the American army, General Seymour for the British army, and Captain Luard for the British navy. The next toast was "Peace and Prosperity to the United States and to Great Britain," coupled with the name of Mr. H. Jerome, one of the American guests.

Mr. JEROME in the course of his speech said:—

I find that December is just the time to come to Cowes. (Cheers.) Hereafter I shall advise all my American friends who want to go to Europe to go in a yacht in the month of December, and arrive at Cowes. (Cheers.) They will be perfectly content to stop here. (Cheers.) This is little but most hospitable town is all that I have seen of Merrie England; but I would be satisfied to go home without seeing more. (Cries of "Stay with us.") Already I begin to feel like a naturalised citizen, so great has been your kindness, so overwhelming your generosity. (Cheers.) I am, indeed, at home here. (Hear, hear.) Let me join you, Mr. Chairman, in welcoming my young American friends to this yachting centre. (Laughter and cheers.) I do not refer particularly to the other yachting centre—Mr. Centre, of New York, the inventor of wire rigging—although I might be understood to do so. (Laughter.) I tell you seriously, my friends, that we did not, we could not, anticipate such a reception as this. (Hear, hear.) Our yacht race was made up at a dinner. Two gentlemen arranged it, and one of them, as if to outdo the other, said, "Let us make it from Sandyhook to Cowes." "That suits me," was the reply. (Cheers.) "Let us make the stakes thirty thousand dollars a-side." "What still me." (Cheers.) "Let us sail in the

stormy month of December." "That suits me." (Applause.) Then another gentleman—a young gentleman, a modest gentleman, Captain Bennett, now present—(loud cheers)—asked if they would let his yacht into the match. They were very willing to do so, as she was considered decidedly the slowest boat. (Laughter.) This slowest boat has won the race, gentlemen. (Cheers.) I then proposed to make the match "play or pay," and that decided the affair. You know the rest. Here we are, and very glad we are to be here. (Cheers.) In conclusion, let me say, let us bring our yachts and receive a friendly competition, meet together in this social way, and keep aloof from all the politicians, and there can never be any difficulty between England and America. (Loud cheers.) With our flags hanging together, as we see them to-night, our national mottoes side by side, and our hands united in the cordial grasp of a sincere friendship, the two countries will go on together in their career of glory, the envy, the admiration, and the rulers of the world. (Loud and continued cheers.)

The succeeding toasts were Commodore Vickar (the umpire of the race), and Mr. Thomas Gordon Bennett, jun. (the owner of the winning yacht), both of whom responded briefly, but in terms of great cordiality. The health of the chairman and "The Press" were also drunk.

On Friday night Lord Lonnox invited Mr. Bennett and the commodore of the New York Yacht Club to meet the Duke of Edinburgh at dinner. Mr. Bennett having announced that he held himself in readiness to accept any challenge from English yachtsmen, the Duke of Edinburgh agreed to sail him round the Isle of Wight in August next for 100*l.*, the duke to sail in his own yacht.

On Saturday morning the Henrietta, Fleetwing and Vesta weighed in company from Cowes Roads' and setting all canvas, made sail to the eastward, for the inspection of the Queen and the royal family from the grounds of her Majesty's Marine Palace at Osborne. Abreast of Osborne the yachts manoeuvred and fired a royal salute, the Queen at the time being observed on the beach at Osborne with several of the royal family, evidently looking with great interest at the three noble vessels as they sailed gracefully past in review order and fired the salute from their miniature ordnance.

GREAT FIRE AT THE CRYSTAL PALACE.

On Sunday afternoon a fire broke out at the Crystal Palace, Sydenham, which made a complete wreck of the north-western end of the main building, best known as the tropical department. The fire was first observed about two p.m. in the afternoon, and a gentleman residing in the neighbourhood is said to have heard a slight explosion as he passed the northern end of the building about that time. This attracted his attention, and presently afterwards he saw smoke and flame. He immediately gave an alarm, but by that time the men on duty in the Palace had become aware of the fire, and were doing their best to cope with it and to summon assistance. The alarm was flashed by telegraph to the headquarters of the Metropolitan Fire Brigade in Watling-street, City, and Captain Shaw, with seven powerful engines and all the men whom he could collect, was soon on his way to the scene, other members of the brigade following, until at length nearly 100 of them had reached the spot. The alarm was received at Watling-street at twenty minutes past three. In the meantime an engine from Croydon, and another from Clapham, which were the first to arrive, did good service in controlling the fire, until the superior force, with all the necessary means and appliances, under the direction of Captain Shaw, reached the spot and was brought into action. Fortunately, their operations were not in the least delayed or impeded by any lack of water, the numerous hydrants in the Palace and the fountains outside being readily available. Fortunately, also, the wind, which was from the south-west, blew the flames away from the main body of the fabric, and confined them very much to the comparatively limited area in which the fire began. But what, probably, more than anything else or more than all other fortunate circumstances together, saved the Palace from destruction, was the immense screen, partly of glass and partly of canvas, which separated, and still separates, the tropical compartment from the rest of the nave. Volumes of water were thrown upon the canvas, and in that way the screen was preserved; but, what was of more importance, it served to cut off the current of air which would otherwise have rushed along the nave, and carried with it the flames. As it was, the north-eastern transept was almost wholly destroyed, and a huge breach made in that end of the building. With the transept perished the Queen's apartments and the library attached. The Assyrian, Alhambra, Byzantine, and Indian Courts were more or less injured by fire or water, or both, and the gallery containing marine architectural models was destroyed as were also the carpenters' shops, situated at the north-east end of the building and below the flooring. Some of the floors of the water tower also caught fire, one after another, but the fire there was speedily extinguished, and the tower is said not to have been materially injured. Nearly the whole of the animals and birds have, however, perished, including the monkeys and chimpanzee, the singing birds, the working bees, the parrots and cockatoos, and the "baby hippopotamus." A fine parrot, brought from Florida, and given to the Company by M. Blondin, was saved by the Duke of Sutherland from the destruction to which its com-

passions were doomed. It is stated that thirteen persons are said to have been apprehended in the course of the day within and about the building for acts of theft and other offences.

The origin of the fire is not yet definitely ascertained. One account attributes it to "spontaneous combustion." Another suggests its probable origination in the carpenters' shops, or in the heating department in the basement. Mr. Grove, the secretary, writes:—"The iron framework of the tropical end is mostly standing, and apparently not severely injured; but the contents of that portion have been almost entirely destroyed, except the Abo Simbel figures and a large part of the Alhambra Court. Except by removal, nothing has suffered on the south side of the screen. I am thankful to say that no lives have been lost, and no one seriously hurt." The official report of the fire brigade describes the conflagration as "a heavy fire. About 230 feet of the northern end, where the tropical department is, have been burnt off—that is within about seventy feet of the screen which separates the tropical department from the rest of the building." The flames were distinctly seen over a wide range of the surrounding country; in one case at a distance of twelve miles. The value of the property destroyed is roughly estimated at between 200,000*l.* and 300,000*l.* The losses to the exhibitors will be severely felt by those parties, but most of them have the goods insured by floating policies. The exact amount of their losses cannot be ascertained for several days, as many of the owners live in the country and some are abroad.

The result of the fire at the Crystal Palace is that the whole of the northern end of the building has been destroyed, except a part of the low narrow wing extending towards the east into the grounds, at a right angle with the fabric, and used chiefly as an orangery. The space between the water tower and the screen which separated the tropical department from the rest of the nave, about a couple of acres in extent, is now strewn with blackened masses of the fallen roof and other materials, presenting a deplorable spectacle. All that remains of the northern transept are a few broken outlines of the arches, and towering from among the general wreck are still to be seen the two colossal Egyptian figures copied from the temple of Rameses the Great at Abo Simbel, in Nubia, but now sadly defaced by the action of the fire. They were sixty-five feet high, and reached to the roof of the transept. Of the Alhambra Court, on the west side of the tropical part of the nave, and also of the Byzantine and Romanesque Court, facing it on the opposite side, little is left but the bare walls; the Queen's apartments and the Library and reading room have perished, as have also the extensive collection of Indian curiosities and products, the Gallery of Naval Architecture, the Aviary, and the whole of the tropical plants. The *Woltingtonia gigantea*, from California, which, when growing, is said to have been 400 feet high, has shared the same fate. The fire appears to have originated in the north-eastern wing, from which it spread rapidly towards the main body of the building, along the flooring and other woodwork, which in the tropical end had become exceedingly inflammable. It afterwards extended to the great water tower, the floors of which, at different stories, and the gallery, were for several hours burning at the same time. One theory as to the cause of the fire supposes it to have originated in a place used as a paint and store-room in the north-east corner of the building, and near the water tower. Adjoining that room the boiler of a powerful steam-engine used in pumping the water was housed, a slight wall separating the two. After the fire a hole was found in the partition, and the firebox of the boiler had been driven from its place in the direction of the wall. It is thought that some one in charge of the boiler may have banked up his fire, closed the door of the furnace, and left the place. The effect of a fire so banked up might be to generate gas, for it would act like a retort; but still the gas, if generated, would simply burn, and not explode, unless mixed with atmospheric air. It is further suggested that the damper connected with the boiler may have admitted sufficient air to cause an explosion, and that the firebox, driven from its position against the wall, may have made the breach which was afterwards found in it, and set the paint-room on fire. With regard to the damage and the extent to which it is covered by insurance, we are told that the company are insured to the amount of 30,000*l.* upon the whole fabric, 20,000*l.* of which was apportioned to that part of it which has been affected by the fire. There were upwards of 8,000 visitors at the Palace on Monday.

A civil engineer who resides at Sydenham, and who was one of the earliest of the numbers who flocked to the Palace after the fire was discovered, suggests in a letter to the *Times* that it originated in the workshops or storerooms beneath the tropical department, and, as a loud explosion was heard, he is inclined to think it was caused more probably by an escape of gas than by overheating of the stoves. At all events, there was abundant evidence of the presence of gas within the building, as jets of flame were issuing from several of the fractured mains, and were throughout a source of constant trouble and alarm to those engaged in subduing the flames. The conflagration, he says, must have made considerable way before it was discovered by the officials within the building, if there were any. The writer saw none, and with a few gentlemen who entered with him he passed into the tropical department through the double doors in the centre without inconvenience, and saw at once that if a few jets of water could be applied at the

Alhambra Court on one side and the Byzantine Court at the other, there would be every chance of confining the enemy to the part in his possession, aided by the wind, which fortunately blew towards the flame, and was no doubt the chief agent in saving the remainder of the building. The gentleman comments very severely upon what he considers the defective arrangements in the Palace for extinguishing the fire, especially the fact that the hose was of canvas instead of leather. "I am convinced," he says, "that had the hydrants been connected with the high-pressure mains of the Palace from the great towers, and the hose of the usual riveted leather, not this miserable canvas, and capable of bearing the strain, the fire could have been got under before it had done one-tenth of the damage that now appears. Such as it was, however, it was carried to the points above referred to, and, although the jet never exceeded fifteen feet, by the aid of ladders every point of danger was attacked by a few spirited young fellows, who, at the evident cost of their Sunday garments, and at considerable personal risk from falling timbers and girders, held their own against the enemy at both flanks for two hours previous to the arrival of the Croydon engine and the police, who then, as usual, when danger was no longer to be apprehended, were most assiduous in ejecting from the premises the very men who had borne the burden and heat of the day." For the consolation of the humane, this letter suggests that all the living animals must have been suffocated by the smoke before they felt the fire.

CHRISTMAS FESTIVITIES.

CHRISTMAS DINNERS FOR THE POOR OF ERITH.—On Christmas-eve, about a hundred and seventy persons, chiefly mothers, assembled in the spacious hall adjoining Avenue Church to receive bread, meat, flour, fruit, and sugar to provide their families with the means of a good old-fashioned English Christmas dinner. Tickets had been previously issued to the most needy persons in the neighbourhood by the ladies who visit the different districts and who had obtained the funds for this gift. The goods were arranged at the several counters which had been temporarily erected for the purpose, and were tastefully decorated with holly, &c. An earnest address was given appropriate to the occasion by the pastor, the Rev. Samuel March, under whose direction these arrangements were made. The company then passed round the room to receive the gifts at the hands of the ladies who acted as waiters. Having resumed their seats, Captain Morice gave a few words of practical advice. After singing a hymn, reading the Scriptures and prayer, the company retired bearing with them the means of a good substantial meal for themselves and their friends. This is the third year that the Rev. Samuel March and his friends have united to promote the comfort and happiness of the poor of Erith at this festive season, and they doubtless enjoyed their own dinner all the better at the thought that some three or four hundred persons, many of whom would but for their kindness have been hungry and cold, were at the same time enjoying a good Christmas dinner.

HOSPITAL FOR SICK CHILDREN.—On Saturday the wards of the Hospital for Sick Children in Great Ormond-street were the scene of a gratifying Christmas reunion of about one hundred children. Fifty of the patients recently discharged well, were invited to take tea with their less fortunate companions still under treatment in the hospital, about fifty of whom were sufficiently well to assist in the glories of a Christmas tree, and partake of the pleasure of a marionette-figure entertainment provided for them gratuitously by the kindness of Mr. Cremer, jun., of Regent-street. The sight was one not to be easily forgotten by those who witnessed it. Children of all sizes between two and ten years of age were placed in couches arranged in a semicircle, while those in a more advanced stage of recovery were arranged with their juvenile friends, the "visitors," to form a sort of fringe around the cots and couches of those patients who were compelled from recent operations or weakness to recline. All the children partook of a substantial tea together, and by the generosity of friends far and near, an ample supply of Christmas presents having been provided, every child received several articles suitable to its age and sex. During the evening the children joined in singing several pieces and Christmas carols, and at the close all joined with much spirit in singing "God save the Queen." Her Majesty and their Royal Highnesses the Princesses have on several occasions graciously condescended to evince much consideration and sympathy for these humble sufferers. The "visitors" took leave of their ward friends at about seven o'clock. The hospital receives seventy-five in-patients, many from distant parts of the country, and more than 200 children are brought every morning for advice and medicine as out-patients. We are informed that the committee of management hope shortly to effect a considerable enlargement of the wards by adding other premises to the institution.

A RAGGED SCHOOL DINNER.—On Christmas afternoon, a meeting of a very interesting character took place in the Golden-lane Ragged School. Between forty and fifty boys of the class denominated "City Arabs" sat down to a dinner of roast beef and plum-pudding, which had been plentifully provided for them by a few young men, members of the Young Men's Christian Institution, Aldersgate-street, who had collected them in the morning from the neighbourhood of Billingsgate, St. Martin's-le-Grand, Holborn, and Islington. The lads were all of the

very poorest description, being for the most part without parents or friends, and gaining a bare living by the sale of matches, boot-cleaning, &c. Their pale and thin faces, and their ragged clothes and bare feet, plainly showed them to be fit objects of charity. Grace having been sung, they immediately and with vigour attacked the eatables prepared, doing full justice to them, as might be expected. A meeting was then held, at which some addresses were given upon the advantages of piety, honesty, and sobriety. Shortly after they separated, evincing their enjoyment of the day by their happy looks, and by the three hearty cheers which they gave to the providers of the repast.

EAST GREENWICH.—On Christmas eve, in the Congregational church in East Greenwich, the representatives of 340 poor families were assembled to receive a substantial dinner of good old English Christmas fare. The Rev. B. Waugh, the minister of the church, addressed to them a few words of brotherly sympathy and counsel. The announcement that Prince Arthur had graciously contributed towards this fund caused an outburst of loyal applause. After the address the company adjourned to the school. The whole length of this large room was arranged with tables, which groaned beneath some 35cwt. of beef and bread, flour and fruit, for the morrow's dinner. The provisions were all tastefully arranged in separate dinners, each crowned with holly. As the poor women left the room, bearing their bundles, gentlemen distributed money amongst them for the purchase of vegetables.

Court, Official, and Personal News.

Her Majesty the Queen distributed Christmas gifts on Monday afternoon week to the labourers on the Osborne estate and their wives, who assembled at four o'clock. At Sandringham similar gifts were distributed by the Prince of Wales, and many hearts, old and young, were made to rejoice.

It is stated that her Majesty caught cold on the day of visiting the mausoleum of the Prince Consort. The cold resulted in a most painful attack of face-ache, from which she is still suffering. Her Majesty was, however, sufficiently well to walk in the grounds at Osborne House on Monday.

Her Majesty has signified her intention to publicly open the Albert Orphan Asylum, at Collingwood-court, Bagshot, in June next, and, at the same time to lay the foundation-stone of a dining-room and chapel.

The Prince and Princess of Wales are on a visit to the Earl and Countess of Leicester at Holkham Hall, Norfolk. The Prince of Wales, having quite recovered from his recent slight indisposition, will be enabled to participate in the sports of the field, which will be shared by several members of the aristocracy.

At a Privy Council at Osborne, on Friday, it was ordered that Parliament should meet for the despatch of business on Tuesday, the 5th February.

The London correspondent of the *Manchester Guardian* says that the Queen's speech will announce a Reform Bill.

It is expected that her Majesty will open Parliament in person.

It is reported that the heir to the throne of Russia and his young bride will pay a visit to the royal family of England in the course of the ensuing summer.

We understand that Cabinet Councils will be resumed on Tuesday, the 8th of January, by which day all the Ministers will be in town.—*Sunday Gazette*.

It is understood that in the spring additions may be expected to the members of the Royal family. The accouchement of the Princess of Wales may be looked for in March, that of Princess Christian in April, and that of the Princess Mary of Cambridge in May.

Lord Monck, the Governor-General of Canada, was one of the passengers to England by the *Scotia*.

Arrangements are being made for a great Tory banquet at Durham, on January 15th, to celebrate the return of Earl Derby to power. The Earl Vane has consented to preside.

The *Pall Mall Gazette* states that the Government intend to give compensation for cattle slaughtered in 1865 by direction of inspectors at the early outbreak of the cattle plague, and before the meeting of Parliament.

The *Sunday Gazette* says Mr. Disraeli may calculate with probability on the present rate of taxation and expenditure producing fully two millions more than will be required for the financial year 1867-8, but that the greater part of this surplus will be absorbed by a larger vote for military services.

A bust of Lord Macaulay has, with the permission of the dean and chapter, been placed in Westminster Abbey by his sister, Lady Trevelyan.

THE FALL OF A GIRDER ON THE METROPOLITAN RAILWAY.—The adjourned inquiry into the circumstances attending the late accident on the Metropolitan Railway took place on Friday. Charles Richards, a fitter and hoister, was examined at great length with reference to the cause of the accident. His evidence made it apparent that the precautions which it had been ordered should be taken to prevent accidents had not been attended to. The jury returned a verdict of manslaughter against Wilmott, the foreman of the works, and Chainey, a ganger.

Literature.

DR. RIGG'S ESSAYS.*

Dr. Rigg is, we suppose, well known as a learned man and a distinguished writer, of the Wesleyan body. He can read the signs of the times and understand their significance. He can trace, and with a skilful pen describe, those forces and movements of the past which have given shape and hue to the thought and action of these present times. From their writings and doings he appears to be able accurately to determine the character and calibre of the leaders of modern thought, and to set these foremost men in the religious world with much distinctness before his readers. These essays are rightly called "for the times," since they discuss questions which just now are engrossing a large share of public attention. Many of the essays have already appeared in the *London Quarterly Review*, others of them appear here for the first time in print. "They are directly concerned with the question of 'human progress'; and they all recognise Christianity as furnishing 'the laws and the life out of which the progress of the world is continually to unfold itself.' In an introductory chapter, Dr. Rigg defines the relations in which Wesleyan Methodism stands to the Established Church, and asserts that there is not the slightest foundation for the suspicion, entertained in some quarters, that there is a tendency and a desire in the Wesleyan body for absorption into the Establishment. It is declared, indeed, that there is a stronger repugnance to this reunion amongst the followers of Wesley than amongst Dissenters. Probably Dr. Rigg can but imperfectly make this comparison. In 'The Vocation and Training of the Clergy,' the work and calling of the Christian ministry, the classes of society from which students for the ministry should chiefly be drawn, the style of maintenance which the Churches should secure for the ministry, and the best way of obtaining an adequate supply of properly-qualified ministers, are reviewed. The three essentials of the proper qualification for this high calling are stated to be "the gifts and vocation of God, general culture, and Biblical and 'theological learning.' The ministers of the principal Presbyterian bodies are held to be the most thoroughly educated and trained for their work. The clergy of the Established Church are superior to others in general culture and in refinement, but are lamentably deficient in the first and third requirements. Much praise is accorded to the Dissenting ministers—those who have passed through a regular college course—for their acquirements and fitness generally, but it is held to be a serious mistake that there is among Dissenters little or no testing of the preaching ability, and aptness to teach, of the candidate for a collegiate training. In this last respect the Methodists are considered to be pre-eminently wise, though they are deficient in the general culture of their students. Dr. Rigg is somewhat in error as to the testing of preaching ability in some of our principal colleges.

In the essay on "The Established Church, 'Defects and Remedies,'" the Bampton Lecture of 1861, by Archdeacon Sandford, is criticised with much discrimination, and in a kindly spirit. "Mr. Kingsley and Dr. Newman" displays the attack and skilful parry, and the fiercer close, of the passage at arms between these two athletes. The Anglican is pronounced not blameworthy, and the Romanist to have shown so much of the craft of the serpent as to sink in the esteem of all honest men while he rises in their admiration. From his public career, and from the *Apologia pro vita sua*, Dr. Newman is shown to be not unfrequently inconsistent with himself, to be a most dangerous leader, and to have been a predestined Papist. "Dr. Pusey's 'Eirenicon' is an able essay, in which the utter hopelessness of the aim of the Eirenicon is convincingly shown. This essay thus concludes:— "Rationalism and Romanism between them are 'darkly overshadowing the English Church; each intensifies and augments the other. The Nonconformists of England have need to come to the rescue for the sake of the Anglican Church and of the English nation. Upon them, we repeat, in conjunction with the Presbyterians of North Britain, must rest hereafter, more than heretofore, the responsibility of holding the golden mean in doctrine and discipline, between traditional servility on the one side, and rationalistic innovation on the other."

"The History of Heterodox Speculation" is a review of the Bampton Lecture for 1862 by

Mr. Farrar. There is a generous appreciation of the general excellence of these lectures, which are said to be indispensable to all theological students; while certain flaws and blots in the working up of the abundant materials collected for the work are pointed out with force and courtesy. The lecturer, in concluding his survey of the various forms assumed by unbelief and speculation, from the conflict of heathendom with early Christianity to the Rationalism of the present day, expresses his belief "that no new difficulties can be presented hereafter, distinct in kind from the present, . . . and that no kinds of evidence, at present unknown, can be presented on behalf of Christianity." There are several other excellent essays on "Pauperism," "Popular Education," &c.

This volume contains much ripe thought, forcibly and lucidly expressed, on many questions of the present day, both interesting and of great moment.

THE KAFFIRS.*

The Ama-Zulus are the most powerful of the Kaffir tribes. Their name signifies "the celestials," or "the heavens," while the general name Kaffirs signifies "infidels." The Ama-Zulus boast of a mighty chief, Utshaka, "Break of day," who made his people prominent among the tribes, and whose name was so terrible to his foes that he has been called the modern Attila, "The Scourge of God." This chief never lost a battle, and never fled before a foe. He was assassinated at last by his brother, as he sat among his counsellors. In life he was revered and obeyed as a hero, in death he was adored and invoked as a God. This man is a remarkable specimen of the Kaffirs. They are a nation of warriors, bloodthirsty, fierce, untameable, never showing mercy, and seldom asking for it. "They are a fine tall race of men, many being jet black, and some a dark copper colour. Their features are often fine, with a forehead well developed, and the whole of their physical and mental character standing out in broad contrast against the Hottentot race, and, apparently, having no affinity with the negro." Mr. Appleyard, in his "Kaffir Grammar," divides the inhabitants of South Africa into two general classes according to peculiarities of their languages, and designates them "The Click Class," and "The Alliterative Class." Mr. Holden divides the races which inhabit the eastern coast of the South African continent into the Ama-Zulus, the Natal Kaffirs, and the Amazoss and certain other interior tribes; and he considers that the fact of their original home having been the neighbourhood of the Tigris and Euphrates can be almost proved from the likeness of many of their customs to those of the old patriarchal stock, as their serpent worship, use of sacrifices, circumcision, &c. An attempt is also made to trace a similarity in sound between a number of Kaffir words and corresponding words in Hebrew or Greek. The manners and customs of these people present them in, generally, a very unpleasant aspect. They are naked and are not ashamed, and, perhaps, a shade more of shame or reticence on the part of Mr. Holden in exposing certain rites and orgies would not have amounted to prudishness. The Kaffirs have but little sense of honour amongst them. The men do the fighting and the "loafing" about, and but little besides; while the women have to do almost all the labours of the house and of the field. There seems to be scarcely any ambition or wish amongst them to improve their lot, and adopt the better habits of the white men who visit them. As their fathers did so do they and so will they do. They say their wants are few and they do not care to multiply them and so entail upon themselves needless trouble for the gratification of these additional wan's. Polygamy and concubinage are common amongst them; and though, according to their name, they are infidels, they are, in fact, very superstitious. Witchcraft is a terrible power in the land, and is continually used as an engine of state by the chief, and by others as a means of giving effect to private grudges. There is no escape for the poor victim whom the witch has indicated as the cause of some loss or disease or calamity; and the utmost cruelty is shown in wreaking vengeance upon him. As these Kaffirs are sometimes spoken of as if they were gentlemen of refined feeling, we quote one method of punishment inflicted by those condemned by the witch. "In the bush country, where the tree ants are plentiful, their nests are sought for; the poor wretch is laid down, water thrown over his naked body, and the nests beaten to pieces on him. This irritates the ants and causes them to bite furiously; they also creep into the nostrils, ears, eyes, mouth, &c., producing the most excruciating pain by their bites." In 1857 a fearful tragedy was brought about by means of witchcraft. To effect, it is supposed, some ulterior design of the chief, the priest-prophet gave out that he had received "peremptory instructions from the region of ghosts,

"that the people must destroy their cattle and their corn; and upon a set day the whole should rise again with vast increase; that their enemies should flee before them; that they should be victorious in battle, and should enjoy unbounded plenty and security." The people believed this nonsense, and the result was that from 50,000 to 70,000 died of starvation, spite of noble efforts on the part of the colonists to keep them alive. The author enters at considerable length into the discussion of several questions, particularly into the Native Land question; and offers many suggestions for the amelioration of the condition of the natives, and their advance in civilisation. He endeavours also to define the province and responsibility of the Government, and the province and duty of the colonists, and of the Church. It is felt as a grievance (though, certainly, we cannot sympathise with the feeling,) that in the schedule of allowances for ecclesiastical purposes 14,000/- was set down for the Episcopalians, and only 15/- for the Wesleyans.

"The Wesleyans were not only first in Kaffir land, but for thirty years before the Episcopalians had set foot on it had been spending thousands of pounds annually upon the Kaffir tribes; and at this very time were crippled in their operations, especially school operations, for want of funds. The Episcopal Church is not the Established Church of this colony, and the bishops and governors have no right to attempt to establish a claim to superior privileges and State funds on the ground of their being Episcopalians. They do this as far as they can, and often succeed to an extent which is decidedly prejudicial to other labours who are at least equally worthy. They then make their boast of what great things they have done in a short time, and that those came before them were either incompetent, or did not use the proper means to ensure success."

Whoever wishes to know what is, what might be, and what ought to be, in Kaffirland, may find very much to his purpose in this large volume.

JUVENILE BOOKS.

Casimir, the Little Exile. By CAROLINE PEACHEY. With Illustrations by Clark Stanton, A.R.S.A. (Griffith and Farran.) In novelty of scene, in distinct character, and in natural incident, this is one of the best books for the young that the season has brought us. Casimir is a Polish boy, whose story closes while yet he is in his youth; but that story is full of the trial and danger, suffering and patience, adventure and deed, which might well belong to the life and experience of a young boy left an orphan, by the decease of his noble parents, in the dark days of Poland's overthrow and dismemberment. The interest is genuine, all-pervading, and thoroughly healthy; and the outcome of the story is bright in its fact and in its moral suggestion; so that we quite reluctantly part company with the young hero, who, with no consciousness of distinction by that merely which he has seen and passed through, and with no trust in his own cleverness, has learned to "work hard" at books and at play, and to form and cherish purposes that contain their effect and fruit within themselves, and that give promise of an elevated and honoured manhood. The author has shown much insight as well as special knowledge in the construction of her tale; and we praise it without reservation, and earnestly recommend it as an unusually delightful and serviceable book for boys.

Newlyn House: The Home of the Davenports. By A. E. W. (Edinburgh: Johnstone, Hunter, and Co.) A good book, and sure to be a favourite with the young folk of ten to twelve summers. A trifle too much direct religious remark, and a little artificiality in dialogue, are its only faults. The characters have a real life, and the events are well handled. Boys and girls alike will be interested by it; and we are not ashamed to say that we ourselves followed with intense concern the unfolding of the incidents connected with poor Charlie's theft of a letter containing a sovereign, that he might satisfy the demands of the unprincipled and bullying elder companion from whom he had clandestinely obtained a gun for his indulgence in some possible forbidden pleasure of occasional shooting. And Lillian and Maude and Alice—we like them all; and we sorrow with them and others over the death of the good and true youth, William; and are very sure that there are lessons to be learnt from Newlyn House which may sink down deep into the hearts of the young readers.

The Holidays Abroad; or Right at Last. By EMMA DAVENPORT. (Griffith and Farran.) "Readies against dulness"—so the book opens; and one of the best possible for the younger young people is, to read this book. It gives truthful impressions of all the continental scenes it touches; and it has a hearty, cheerful, earnest spirit about it. Only people do not ordinarily talk exactly like Mr. Latimer and Mr. Maxwell, and like Lillian, Pen, Archie, Julian, and the rest—except in books.

The Fishers of Derby Haven. By the Author of "The Children of Cloverley," &c. (Religious Tract Society.) We have read this book from beginning to end; it has its minor artistic faults; and it sometimes overlays its story with too distinct and separate didactic moral and religious; but, how can we do other than commend it, when it thoroughly engaged our attention, and made us feel that its persons were alive, and that its occurrences must be facts? It is one of the best of its own class; and we wish it may be widely known. But so admirable a writer should know how to avoid

* *Essays for the Times on Ecclesiastical and Social Subjects.* By JAMES H. RIGG, D.D., Author of "Modern Anglican Theology." London: Elliot Stock.

the too constant obtrusion of a purpose, lest a casual glance should forewarn the young reader, and enable him to guard the susceptible places of his heart.

Lucy's Campaign: a Story of Adventure. By MARY and CATHERINE LEE. With Illustrations by George Hay. (Griffith and Farran.) In the year 1745, when the army of Prince Charles Edward, the Pretender, had reached Preston, the alarm that at once spread through the country families of Lancashire, induced Mrs. Hutchinson, the respectable conductress of a ladies' school, to send off her young pupils to their respective homes. Among them was Lucy Hamilton, who, in a post-chaise, with a waiting-maid, found herself, in a drear winter's night, at the mercy of a drunken driver, through whose reckless driving the carriage was at last overturned and smashed against a wayside tree. The wilful and incompetent driver had started from a village at which they stopped without waiting for the maid; and when the accident occurred started off professedly for help, and left poor Lucy to sink into numbness and slumber in the snow. Before he returned, she was found by Captain Russell, of the Pretender's army, who kindly rescued her, and did for her all that was then possible, namely, took her to the quarters in which his troop was established. It was thus that Lucy saw something of a "campaign" amongst the rebels; but, as early as possible, her rescuer and faithful friend, Captain Russell, who, though adhering to the Stuart fortunes, belonged to a loyal family, conducted her with some difficulty and peril to his father's house, where she found the welcome which tenderness for her childhood dictated, and had to satisfy the curiosity which devotion to the rebel brother, in whose hands she had been, inspired. Very soon she was restored safely to her home and parents. The story is true to the general complexion and spirit of the times, but wants truth of detail in both manners and speech. Aunt Judith is some kind of a character, with her austere rule in her widowed brother's house, and her stern loyalty to the new dynasty. The children are cleverly drawn, and their very natural fraternal adherence to the rebel brother gives occasion to some amusing incidents. It is not attempted to teach anything by the story, but only to give a very slight historical picture on the side of domestic life, and in such form as is suited to the understanding and taste of young girls; and to those for whom it is written it may be commanded as a pleasing book. It is prettily got up.

Pictures of the Old World. By the Author of "Doing and Suffering."—*The Desert Journey.* By the Author of "Mothers in Council." (J. F. Shaw and Co.) The story of the Creation and of the Deluge, in the former, and that of the Israelites' wanderings, in the latter volume, are here told simply and effectively to the young; and are framed in fragments of story of to-day, in which Mr. Shepherd, the clergyman, and a pretty church in the country, and the large schools of St. Mary's, in one of the busiest and dirtiest thoroughfares in London, have the foreground to themselves. If writers put church scenes and suggestions prominently in their books, it can hardly be expected that we, who do not share their sympathies and differences, should think such books the most appropriate to our children. They will perhaps declaim against our sectarianism; but, would they prefer for their own families books that laud the Baptist chapel, or the Independent minister, or have Dissent characteristically for their scene and atmosphere? We can say this, in the present case, less offensively, because it is the tinge rather than the deep dye of Churchism that is to be found here. There are in each book eight full-page woodcuts, and two nice coloured plates—used, we believe, already, in Dr. Cumming's last popular work.

Aunt Friendly's Coloured Picture Books. (F. Warne and Co.) Here are twelve separate publications, each containing six full-page coloured pictures of a more excellent style than ever before was bestowed on nursery literature of the good old-fashioned order. Here are picture alphabets, nursery rhymes, and such immortal stories as "Mother Hubbard," "Cinderella," "Red Riding Hood," "Cock Robin," &c., &c.; and we have proved from these very copies the fascination in which these really good and brilliant pictures have for the toddling little ones.

A Biblical and Theological Dictionary: designed as an Illustrative Commentary on the Sacred Scriptures. With numerous Wood Engravings. By SAMUEL GREEN. Sixteenth Thousand. (Elliot Stock.) There is really no need to say anything of a book that has so thoroughly made its reputation as this; but we once more commend it as the best manual-dictionary of the Bible and theology, for the use of our elder Sunday-scholars and for those younger members of our families who are unable to enter on more thorough and extended Biblical studies.

The Children's Hour. Twelve Songs for the Little Ones, with a Morning and Evening Hymn. Set to music by Mrs. G. HERBERT CURTEIS. (London: F. Warne and Co.) We have heard these songs and hymns played on the piano and sung by a mamma, with her little one by her side, according to the intention of the compiler; and we are pleased to be able to say that both mamma and child were generally much pleased. The words are "the right kind of thing," simple and pretty, but not stupid, and the music is appropriate. Perhaps "The Baby Boy" and "The Evening Hymn" gave the most pleasure. The book is suitably got up, oblong in

shape, the paper strong, and the type on one side only of the page.

Picture Teaching for Children. Part I. An Easy Method of Teaching Them to Read and Spell. Particularly Designed for the Use of the Deaf and Dumb. By J. B. Edited by the Rev. SAMUEL SMITH, Theological Associate of King's College, London, &c. (London: James Nisbet and Co.) This book of pictures is excellently fitted to secure its end. There is an infinite of small pictures of the commonest objects, with the name of each one attached. From simple objects an advance is made to the picturing of actions and the making of simplest sentences. The making of the dumb alphabet by means of the fingers is also illustrated. The case of those poor deaf and dumb creatures is here specially provided for, who, without such help, would enter the schools intended for such unfortunates without the slightest knowledge of common things, and so lose much of the instruction they otherwise might obtain. This book is not only very good for the poor deaf and dumb, but would also serve capitally to aid children, with every sense complete, to learn letters and words.

ILLUMINATED MOTTOES, AND COLOURED PRINTS—*Warne's Coloured Texts.* Designed by JOHN MARCHANT, and Executed in Oil-Colour Painting, by Kronheim's Process. Second Series. (F. Warne and Co.) The illuminated texts, in richest colour and abundant gold, are of a really artistic character, and are suitable for the ornamentation of public rooms on religious festive occasions, or for the permanent decoration of nurseries and schoolrooms. Some of us who are old enough to remember that we gazed with delight on similar illuminations, when they cost pounds, a quarter of a century ago, may well be excused for enthusiasm in the commendation of these beautiful labels, now obtainable for a few pence each. The publishers have done all that is possible to be done in giving them tastefully and brilliantly.—*Warne's Coloured Proverbs.* By Kronheim's Process. (F. Warne and Co.) These very beautifully-executed mottoes have the same character and adaptabilities as those already noticed: differing from them, as consisting of moral and proverbial sayings, instead of Scripture texts, and as being of about half the size and cost. They are perfect. We hope decoration by means of this sort of thing will take the place of expensive, inartistic, and unsatisfactory attempts, that amateurs are accustomed to indulge in, in anniversary and celebration festivals.—*Illuminated Texts.* Packet B. (Religious Tract Society.) These, instead of the eighteen inches or two feet of the labels noticed above, are about six inches by four inches; and are thus suited to other and less prominent decorative employment; and, in fact, are chiefly adapted to use as rewards in Sunday-schools, instead of the mean-looking Scripture tickets, with horrible wood-cuts at their head, which have been so long and so widely employed. These illuminated brief texts are admirable and beautiful, and at the cost of a penny each, are a marvel which we cannot understand. We hope they will be largely used in place of those horrid "tickets" to which we have referred.—*Scripture Nationalities: or, Ancient Peoples Spoken of in the Bible.* Twelve Picture Cards. (Tract Society.) Collectively as a reward, or separately as minor rewards, these are very excellent, and certain to be delightful to the young, and we especially recommend them for such use as we have intimated above.—*Kings and Queens of England.* (Tract Society.) With these colour-prints, such as Baxter might have asked many shillings for some twenty years ago, we get into the department of day-school rewards, and we can praise not only the attractive rendering of incidents suited to the tastes of the young, but the carefully condensed notes and dates by which they are accompanied.

BRIEF NOTICES.

The Poetical Works of Henry Wadsworth Longfellow. Including Recent Poems. With Steel Portrait, and Illustrations by Cooper, Small, and Houghton. (London: Fred. Warne and Co.) This elegant volume is the first of a series of standard poets that is to appear under the general distinctive title of the "Chandos Poets." The publishers apologise for commencing with an American rather than English author; and plead Longfellow's great popularity, and the genius "which has naturalised him in our land." It would have been enough to say, that he was readiest to their hand for a commencement of the projected series; and that there was abundant room, if not even a demand, for an edition combining perfect elegance with remarkable cheapness. Of the manner of production, it is enough to say that no recent series of poets has had so many attractions for the eye-toned paper, a fine clear type, a red-lined page, an admirable portrait that is evidently of recent date, and a novel and gay binding which employs both golding and illumination on the ground colour of the cloth. The great feature of the edition, however, is, that it contains all that Longfellow has published, with the exception, as far as we observe for ourselves, of four short pieces that have just appeared (entitled, "Flower de Luce," "Hawthorne," "Christmas Bells," and "Kambala"), and three further sonnets on the *Divina Commedia*; but to compensate for these unavoidable omissions, we have a new "Christmas Carol" (translated), and the remarkably

interesting addition of three cantos from the author's forthcoming translation of Dante. We have read these canticos with an admiring feeling, and recognise their truth, and delight in their music: but, at the same time, we cannot find the essential spirit and characteristic manner of the great Italian. We therefore refrain from saying more of them, hoping that we may soon have the pleasure of seeing Mr. Longfellow's translation as a whole, when we shall perhaps speak more at length and more critically. We but remark, without reference to more than one recent translator of Dante, that probably Longfellow made these versions before Mr. Rossetti wrote. The illustrations to the volume are by artists of name, and have very considerable merit: several of them are thoroughly true alike to the letter and the spirit of the text. The edition is altogether satisfactory and delightful; although, perhaps, it would find an additional public if produced in two volumes, as well as in this single volume form; for it is rather bulky for one hand's holding, and many of us like to have favourite poetry in very portable forms. As, however, it is the most complete, so is it the most perfect, edition for general use. Longfellow's new poems are not very remarkable; but "The Wind over the Chimney" is truly characteristic; the "Killed at the Ford" is a pathetic suggestion from the late war, that will be only too widely and sadly responded to; and the "Palingenesis" is, in the highest degree, worthy of his fame.

Emblems, Divine and Moral; The School of the Heart; and Hieroglyphics of the Life of Man. By FRANCIS QUARLES. A new Edition: with a Sketch of the Life and Times of the Author. (London: W. Tegg.) Here is a careful and sufficiently elegant edition of "our Quarles," who, as Thomas Fuller says, "drank of Jordan instead of Helicon, and slept on Mount Olivet for his Parnassus." The most popular, and the most edifying of his various poetical compositions are here brought together; and it may be hoped the volume will help to make this holy, unhappy, Royalist, Puritan poet more generally known amongst the pious of a new generation. No edition of Quarles is to be enjoyed thoroughly in the absence of the quaint pictures which originally gave attractiveness and success to his works when they first appeared—although the designs were, like the idea and much of the matter of his emblems, borrowed from a foreign source. Every copy that is wanting in these illustrations must fail. The present edition reproduces the original prints with fair accuracy and expressiveness: we believe they have appeared before in separate editions, but they are clear and unwarped, and all that could be desired for these collected works. The "Memor" is well-written, and tells all that is to be told, with suitable brevity and point. But the writer should have modified such a singular statement as this:—"Our forefathers of the seventeenth century, so far as regarded their intellectual capacities, were but children of larger growth: they needed to be taught, as our little ones now are, by pictures," &c. He should study the character and the literature of that age anew.

Journal of the Transactions of the Victoria Institute, or Philosophical Society of Great Britain. 186. (London: Published for the Institute, R. Hardwicke.) This is the second number of this journal. It contains an account of the second, third, and fourth ordinary meetings of the institute, at which three learned papers were read and afterwards discussed. The subject of the first paper was "On the Difference between the Scope of Science and that of Revelation as Standards of Truth," by Dr. Burnett, vice-president. Dr. Burnett endeavours to mark out the respective provinces of science and revelation, and to show that if these limits are observed, these, which are often considered to be antagonistic, are mutually confirmatory. It is held also that man's intellect was considerably disorganized by the fall, and that this may account for much of the error that so constantly vitiates men's knowledge. The second paper was "On Comparative Philology, with Reference to the Theories of Man's Origin," by Dr. Thornton, Head Master of Epsom College. Great research and considerable linguistic acquirement are displayed in the paper. In the after discussion upon it Dr. Tregelles took part. The honorary secretary, James Reddie, Esq., read the third paper "On the Various Theories of Man's Past and Present Condition," in which he discusses with great ability the three theories now current, which he calls the Monogenist, or religious theory, the Darwinian theory, and the Polygenous theory. The discussions upon the several papers are generally to the point, and they add not a little to the interest and the completeness of presentation of the subject.

The Continuity of the Schemes of Nature and of Revelation. A Sermon preached, by request, on the Occasion of the Meeting of the British Association at Nottingham. With Remarks on some Relations of Modern Knowledge and Theology. By Rev. C. PRITCHARD, M.A., F.R.S., President of the Royal Astronomical Society, &c. (London: Bell and Daldy.) At the meeting of the British Association at Nottingham, Mr. Grove showed how a law of Continuity pervades and embraces the whole physical universe. This same law, the preacher endeavours to show, joins on the principles of man's social nature with God's method of dealing with him in His great scheme of grace. Thus it is said, "The great scheme of redemption may be regarded as a grand Continuation, or rather as the Divine climax, of that

system of intervention and vicarious suffering which not only pervades the natural world, but without which merciful alleviation, that world would become a scene of hopeless misery." In like manner, faith in Christ is the Continuity of the principle of trustfulness in each other; and sanctification by Communion with God is the extension of the imitative principle acting through association. Mr. Pritchard does not claim for himself the organisation of these thoughts, but only of their grouping. The scheme of thought is a grand one, but we cannot say it is well filled in. We are disappointed to find that so large a promise should have so meagre a fulfilment.

The European and Asiatic Races. Observations on the Paper read by John Crawfurd, Esq., F.R.S., before the Ethnological Society, on February 13, 1866. Read before the Ethnological Society, March 27, 1866. By DADABHAI NAOROJI. (London: Trübner and Co.) It is not the first time, we believe, that Mr. Crawfurd has been met, and his statements confuted, by gentlemen of colour, and of the despised race. Mr. Crawfurd is in the habit of bringing sweeping charges against natives of other climes and of darker face than his own. Doubtless he ought to know how super-excellent he himself and all his race are. Unfortunately for him and for his theories, foreigners, even of the darkest type, consider they have an equal right with him to judge of themselves and of his depreciatory estimate of them. In this paper the writer opposes to the charges of Mr. Crawfurd his own knowledge and experience, and the testimony of many distinguished men, such as Max Müller, Colebrook, Sir W. Jones, Horace Wilson, &c., &c. Copious extracts also are made from the "Institutes of Men" to show how highly truth and virtue are valued among the Hindus. Conflicting statements both in ancient and modern writers are attempted to be accounted for. Mr. Crawfurd would do well to make a note of these facts and counter statements.

The Death of the Bishop of Calcutta. A Sermon Preached in the Chapel of Harrow School, on October 14, 1866. By HENRY MONTAGU BUTLER, D.D., Head Master. (London: Macmillan and Co.) A brief, but an affectionate, admiring, and graceful tribute to the memory of a good man, much honoured and beloved for his own and for his work's sake. Bishop Cotton, before his appointment to the Bishopric of Calcutta, had much to do with public schools, as assistant and as head master, where by his Christian character and influence, he always gained the love and esteem of the boys and of his colleagues. His life was "suddenly cut off by what we call a petty accident, just when it seemed most valuable."

Priest: One of the Key-words of Scripture. By CHARLES STANFORD Author of "Symbols of Christ," "Central Truths," &c. (London: Jackson, Walford, and Hodder.) With much power and eloquence Mr. Stanford sets forth the priesthood of Christ, and shows how perfectly all the symbols in Leviticus, relative to the priest's office, are fulfilled in Him. "But for these symbols, Christ as our Priest would be to us invisible, "or dimly seen; our thoughts are unable to dispense "with them, and we think most clearly of the Saviour's "office when we think of it through recollections of the "altar, the sacrifice, the incense, the mercy-seat, the "holy of holies, and so cast our thoughts into form, "furnished by the richly-pictured language of the "temple." Led by his subject to speak of the Ritualistic movement, Mr. Stanford would prefer that this party in the Church, by their "glaring vestments," should display their true colours; but, "my own burning convictions compel me to protest with all my might "against the doctrine of a special human priesthood, "believing that whoever may teach it now, it was "taught by no apostle; and that in whatever modified "form it may possibly be held, the form it has in the "Church of Rome is only its natural, logical, and full "development."

Analysis of English History. A Text-book for Colleges and Schools. By WILLIAM C. PEARCE, and SAMUEL HAGUE, LL.B. (London: Thomas Murby.) In this compilation it is intended to give a detailed analysis of historical facts, preserving, as much as possible, the chronological sequence of events, and to present them in the most effective form. To secure this latter object, a variety of type is used, the larger of which will not only serve as a general indication of the subjects treated of, but will also give a sort of abstract of the whole history. The analysis begins with the Ancient Britons, and extends to the late, or rather present, visitation of cholera. At the end of each period or dynasty, useful notes upon legal, political, and social matters are added. At the end of the book, tables of the Wars of the Roses and the Great Rebellion are very serviceable for the obtaining of a comprehensive view of these eras. These indexes make the book still more complete and handy.

Richard Cobden. A Study for Young Men. By T. BULLOCK, author of "History of Modern Europe," "History of England," "Pictures of Genius," &c., &c. (London: Simpkin, Marshall, and Co.) The life of this great man is briefly sketched, from his birth at Dunford, near Midhurst, to his death. We are told of his first business appointment, his love of reading, his admiration of "The Wealth of Nations," his skill as a commercial traveller, his independent start in life, his appearance as "Libra" in the *Manchester Times*, and

his first attempt at public speaking, when he thoroughly broke down. After this his course becomes more public, and is tracked here at much greater length. The story of the League is told, and then the patriot's ardent labours for peace, retrenchment, and reform. The author's estimate of Mr. Cobden may be inferred from the following quotation:—"We can point to no Englishman within historical memory whose life and labours have contributed half so much to the material happiness and prosperity of all the nations of Europe; and the influence of that life and those labours will go on blessing millions for generations to come." The style of this essay might have been considerably improved if the author had been more on his guard against slipshod and commonplace.

Home Difficulties; or, Whose Fault is it? A few words on the servant question. By the author of "A Woman's Secret." (London: Griffin and Farrar.) "The-greatest-plague-in-life" question is here discussed by two good ladies who have each had considerable experience in the matter. The answer to "Whose fault is it?" appears to be decidedly, "It is the mistress' fault in nine cases out of ten." The duty of heads of families relative to their servants is pointed out and insisted on, which, if observed, will, in the great majority of cases, be productive of vastly increased domestic comfort. Several good suggestions might be gathered even by experienced masters and mistresses from this little tract.

Sunday School Statistics, and the Lessons they Teach. By FOUNTAIN J. HARTLEY, Statistical Secretary of the Sunday-school Union. (London: Sunday-school Union.) There is in this little tract a great deal of information compressed into a very small space. It is obtained from the census returns and from returns of the Union secretaries. It appears that while the numbers of the Sunday-school scholars in England and Wales may be reckoned at three millions, there should be, after making all due allowances, nearly five and a-half millions. An encouragement to still further endeavours it is stated that while within the last fifteen years the population has increased 36 per cent., the number of scholars has increased 56 per cent.

Songs, Sacred and Devotional. Selected and Edited by J. CARPENTER. (F. Warne and Co.) This is not an attempt at the collection of all the best sacred songs of our poets ancient and modern; but differs from many other compilations in consisting of such pieces only as have been set to original music, or as may be sung to well-known tunes. Mr. Carpenter himself has quite the lion's share,—as a most prolific producer of lyrics, which have generally been set to music, and have had their own circle of admirers. He is melodious, and has feeling and taste, but his verse is seldom above commonplace. There are many pieces here which we suppose to be included because there is music to them, the names of whose authors are certainly not eminent or well-known. But there is a representation also of our best authors, even though it be by only a single lyric in most cases. It thus contains many good things, and will give pleasure, and may guide its readers' attention to some really singable and pleasant songs. Mr. Carpenter has a very broad notion of what is "sacred," and in the first division of his volume includes compositions devoted to admiration of Nature, and others having a simply moral character. The second division includes only pieces strictly "devotional," and for the most part taking the form of hymns; and here are to be found some of the choicest things, by various writers, that the volume contains.

The Song of Christ's Flock, in the Twenty-third Psalm: by JOHN STOUGHTON. Third Edition. (J. Nisbet and Co.) This third edition of a book sufficiently noticed by us on its first appearance in 1859, will speak for itself. It is evidently popular; but we do not altogether like it, either as Scripture exposition or as practical religious teaching. It is, however, very beautiful in feeling, very pure and earnest in purpose, and will certainly edify many who do not wholly approve.

Walker's Pronouncing Dictionary of the English Language; by P. A. NUTTALL, LL.D. (F. Warne and Co.) This "Pearl Edition" is an abridgement, and an exceedingly abridged abridgement, of Walker; with such use of Webster, Worcester, and Ogilvie, as might improve the definition of words. We do not know that there is a better manual dictionary on so small a scale and at so small a price. The pronunciation is marked: but we do not approve the system adopted. The supplementary matter contains the Census of 1861, a list of principal cities and towns, and an alphabetical list of the more familiar quotations from the Latin, French, and Italian, that are now in general use. Whoever wants a dictionary for a shilling cannot possibly do better; and it is marvellous that a book so good on the whole should be obtainable at the price.

COMPLETION OF VOLUMES OF MAGAZINES.

The Children's Hour Annual. (Edinburgh: Johnstone, Hunter, and Co.) A capital book; the contents generally suited to the capacities and feelings of children, and illustrated with a profusion of pictures that will gratify their tastes. As the work has not been before us as a serial, we add the remark that some of the occasional articles, from the "introductory address," and "dear young readers," to the "application of a 'First Visit to a Glacier,'" are a little too hortatory;

and that some of the pictures will hardly assist to educate the artistic feeling. But there are predominating excellences; and the two principal stories—"Miss Matty, our Youngest Passenger" (by the author of "The Little Captain"), and "Horace Hazelwood; or, "Little Things," by Mr. Moncrieff—are thoroughly interesting and profitable; and their illustrative cuts not unworthy of the text. The volume is handsomely got up, and makes a charming gift book.

The Children's Prize. Edited by J. ERSKINE CLARKE, M.A. (W. Macintosh.) This work has made a reputation, and continues to deserve it. It has, for us, a too frequent reminder of the church and the clergyman. The editor well understands what children will read and enjoy. The pictures are very attractive, and those by Mr. Keyhl pourtray animals to the very life.

The Sunday Scholars' Annual. Second Series, (Elliot Stock.) A most acceptable little book, containing stories by writers who know what is really suited to the intelligence and sympathy of children belonging to the higher grade of our Sunday schools. It is a reward-book that may be given without hesitation, and that will be universally welcomed and prized.

The Mothers' Friend. (Jackson, Walford, and Co.) Peculiarly adapted to the often-felt wants of tract-distributors and teachers of adult female classes; and we happen to know that it is received with very great interest and thankfulness in the homes of the artisan and more educated agricultural classes. There is a work of general domestic elevation, and of counsel as to family duties and responsibilities, which, in its own earnest and kindly way, it may greatly assist in our middle classes also. Notwithstanding, it needs to be cleared from a little conventionalism, that sometimes might be mistaken for fanaticism or cant. And, as we estimate highly the work it is doing, we wish heartily that it may not create impediments for itself.

BOOKS RECEIVED.

The Story of a Life, by W. A. Gibbs; The Vicar of Southbury's Story; Snow-bound; A Winter Idyll; The Golden Ripple, or, the Leaflets of Life (A. W. Bennett); Gomopolitan Sketches, by J. B. Hopkins (Holloway). The Papers, &c., read at the Meeting of the British Association at Nottingham (Hardwicke). The Minor Prophets, by John Bellamy (Simpkin, Marshall, and Co.). John Knox and his Times (Nisbet and Co.). Our Glory Still, and other National Poems, by W. C. Bennett (Routledge and Sons). Gregory's Evidences of the Christian Religion (Wesley). Redstan, and other Sketches (Tweedie). Some Thoughts on the Relation of the Magistrate to Religion, and the Question of Church Union as Connected with it, by the Rev. John Kerr (Glasgow: Robertson and Co.). Edinburgh: Oliphant and Co.). Endeavours after the Christian Life. Discourses by Rev. James Martineau (Longmans). Districts and Hannay's Almanac for 1867; The Vicar of Wakefield, illustrated; Bijou Books on Carving and Etiquette, Parlour Magic, Draughts and Backgammon; Little Folks; The Three Little Friends; Dare and Endure, or, True Stories of Brave Deeds (F. Warne and Co.). The Dwellings of the Poor (Vicker's). Sir Roundell Palmer's Lecture on English Church Hymnody (Macmillan). Rest in Jesus (Blackwood). Unspoken Sermons, by George Macdonald, M.A. (Strahan). Examination Papers in Arithmetic (Macmillan).

NEW MUSIC.

VOCAL MUSIC.—*Era's Song*, from "A Story of a Life." By W. A. GIBBS. (A. W. Bennett, 5, Bishopsgate-street.) The words of this song are certainly superior to the music, which consists of a simple air, rather uninteresting and very short, and four times repeated with a poor accompaniment, by no means well harmonised.—*Shadows*. By W. A. GIBBS. Marked "Quasi R. citav.," and a most monotonous first recitative it is. Surely Mr. Gibbs has made a terrible mistake in so murdering his verse, by setting them to music of his own. Do we understand any of the rules of harmony? or has he even any ear for music, that he can publish such atrocious rubbish as the attempt made at modulation before the last verse of this song? We certainly do not recollect ever having met with any thing less musical.—*Far, Far Away*. By ALEXANDER B. W. KENNEDY. (T. T. Lemare, Ivy-lane, Paternoster-row.) Here we have a song, though simple and easy, yet full of music of a very pleasing kind. The verses are taken from *Good Words* and the music is admirably adapted to them.—*My love he is late*. By A. B. W. KENNEDY. (T. T. Lemare.) Words by Miss JEAN INGELOW. This is even superior to Mr. Kennedy's other song. It is original and striking, and only requires knowing to become very popular. We have not for some time met with a song which has so thoroughly taken our fancy. We shall look forward with pleasure for future productions of this composer, and heartily we recommend the songs now before us.

LITERATURE, SCIENCE, AND ART.

Sir Roundell Palmer's lecture on English Church Hymnody has been reprinted and published by Macmillan and Co.

Among Messrs. Hurst and Blackett's announcements for the New Year are the following work:—*New America*, by William Hepworth Dixon, two vols. with illustrations; "Two Marriages," by the author of "John Halifax," two vols.; "A Trip to the Tropics," by the Marquis of Lorn, one vol., with illustrations; "A Lady's Glimpse of the late War in Bohemia in 1866," by Miss Eden, one vol., with illustrations; "Life in a French Chateau," by Hubert E. H. Jerningham, Esq., one vol., with illustrations; "Sybil's Second Love," by Miss Kavanagh, three vols. Also new works of fiction by the Hon. Mrs.

Norton, Amelia B. Edwards, Jean Ingelow, Mrs. Marsh, Sarah Tytler, Georgina M. Craik, the Rev. J. M. Bellow, Walter Thornbury, &c.

A SIDEREAL CATASTROPHE.—Readers of history will remember the account given by Tycho Brahe of the appearance of a new star in which he speaks of observing "with indescribable astonishment a fixed star of a magnitude never before seen, in splendour equal to the planet Venus." The star, after declining in brightness for seventeen months, then became invisible to the naked eye. Something akin to this, but on a smaller scale, has been observed by astronomers during the year 1866. It was remarked about the middle of May, that a star, which, when observed in 1856, by Argelander, was one of the ninth magnitude, and invisible to the naked eye, became suddenly as bright as a star of the second magnitude, and attracted the notice of many persons, both astronomical and amateurs. In the course of a fortnight it diminished in brightness, showing again as a star of the ninth magnitude only, since which time it has not again increased in brightness. By observations made on the spectrum of this star (a branch of astronomical inquiry much cultivated during the last few years, and one that will, in course of time, furnish most interesting results concerning the constitution of distant bodies), it is rendered probable that some convulsion took place by which large quantities of hydrogen and other gases were emitted; that for a time the whole mass of the star was in a state of combustion; and that, as the gas became exhausted, and the phenomena diminished in intensity, the star decreased in brightness.—*Post Magazine Almanack, 1867.*

Miscellaneous Bits.

REPRESENTATION OF EAST NORFOLK.—The Liberal party in the eastern division of the county of Norfolk have determined upon starting Mr. Edmond Wodehouse and Viscount Bury as candidates at the next election, in the room of Mr. Edward Howes and Mr. C. J. Read, the sitting members.

WATERFORD ELECTION.—Mr. De la Poer, the Liberal candidate for Waterford, was returned on Saturday by a majority of 497 over his Conservative antagonist, Captain Talbot. Unhappily the election was disgraced by riots and violence, and one man was reported to have been fired at and killed by the cavalry, who were summoned to quell the disturbance. But this rumour is happily unfounded. Several of the soldiers and constabulary were however wounded.

SEVEN MEN DROWNED.—A melancholy accident has just happened off Northfleet. Several persons connected with the "Cigar-ship," at present lying in the Thames, went on shore on Wednesday to enjoy a Christmas holiday at Greenwich. In the evening they put off at Northfleet, during very stormy weather, to return to the vessel, which was lying at a distance of about a quarter of a mile from the shore. What happened to them is not distinctly known, but it is believed that the boat was overturned, and that all those on board were drowned, as she has since been found in the river, bottom upwards. They were Messrs. Halliday and Earl, engineers; William Bates, a fireman; a carpenter named Windsor; a seaman, and two bargemen, whose names are not known.

A BAPTIST MINISTER CHARGED WITH ATTEMPTED MURDER.—Considerable excitement has been created in Radnorshire by the circumstances attending the committal for trial of a respectably-connected man named Evans, a Baptist preacher, on a charge of attempting to murder a gamekeeper, named George. The charge arose out of a poaching affray, wherein shots were fired, and George was seriously wounded, it being alleged that Evans was the person who fired the shot. Immediately after the affray, Evans disappeared from the neighbourhood, and a reward of 100*l.* was offered for his capture; but the efforts of the police failed to discover his whereabouts. At length, after nearly a month's concealment, Evans gave himself up, his changed appearance testifying to the privations he had meanwhile undergone. He was brought before the local magistrates and committed to take his trial at the Radnor Spring Assizes.

FATAL ACCIDENT IN A CIRCUS.—A very sad affair took place at the Agricultural Hall, Islington, on Wednesday night. Something like 20,000 persons had assembled to witness the equestrian spectacle called the "Meeting of the Monarchs," one of the incidents in which is the introduction of a triumphal car, drawn by nine cream-coloured horses. The car was proceeding round the arena at a rapid rate, followed by the whole cavalcade, when one of the grooms attending the horses fell to the ground, and the car passed over his body and crushed him to death. The scene produced great excitement and confusion. At the inquest, the jury returned a verdict of "Accidental death," and the coroner said the foreman of the jury wished to express the opinion of the jury that in future Mr. Sanger ought to take care that the procession did not move so fast, and that it was "injudicious to run the chariot round the circus a third time after it had already gone round twice."

THE REVENUE RETURNS made up to the end of the year show the following results:—The produce of the customs, excise, stamps, taxes, property-tax, Post Office, Crown Lands, and miscellaneous sources of revenue, for the quarter ending March 31, 1866, was 17,792,965*l.*; for the second quarter of the year, 17,463,664*l.*; for the third quarter, 15,196,098*l.*; and for the fourth, 18,332,935*l.* The total for 1866

was 68,785,662*l.*, as against 69,196,478*l.* in the previous year. There was a net increase of 973,370*l.* in the revenue of the nine months ending December 31 last, and of 325,520*l.* in the last quarter of the year as compared with corresponding periods of the previous year. For the whole year 1866 there was a net increase of 410,816*l.* over 1865. Throughout the year there was a decrease in stamps and property-tax, and an increase on the other branches of the revenue. The increase in the last, compared with the previous twelve months, was as follows:—Customs, 208,000*l.*; excise, 967,000*l.*; taxes, 99,000*l.*; Post Office, 125,000*l.*; Crown lands, 18,000*l.*; miscellaneous, 657,184*l.* (including New Zealand Bonds, 500,000*l.*). The decrease was 260,000*l.* on stamps, and 932,000*l.* on property-tax.

CONFEDERATION OF THE NORTH AMERICAN COLONIES.—The delegates from the British North American Provinces, in session for several weeks at the Westminster Palace Hotel, have succeeded in revising the Quebec scheme so as to secure a unanimous vote of all the provinces represented—that is to say, Upper and Lower Canada, Nova Scotia, and New Brunswick. The resolutions passed at Quebec in their revised form, have been forwarded to Earl Carnarvon for consideration. All the knotty points and difficulties which presented themselves, so far as colonial interests are concerned, have been successfully combated. Provision is made for enabling the colonies of Prince Edward Island, Newfoundland, the North-West Territory, and British Columbia to enter the confederation on equitable terms hereafter. A draft bill based on these resolutions, it is expected, will be prepared and submitted to Parliament early in the ensuing session. The conference is composed as follows:—Canada. The Hon. Messrs. J. A. McDonald (chairman), G. E. Cartier, Howland, Langevin, M'Dougall, and Galt.—Nova Scotia. The Hon. Messrs. C. Tupper, W. A. Henry, J. W. Ritchie, J. McCully, and A. G. Archibald.—New Brunswick. Messrs. S. L. Tilley, F. Mitchell, C. Fisher, D. Wilmot, and J. W. Johnson.

RAINE'S CHARITIES.—DRAWING FOR THE 100*l.* MARRIAGE PORTION.—The 26th of December in each year is one of the days appointed for the interesting ceremony of drawing for the marriage portion of 100*l.*, in accordance with the provisions of the will of Mr. Raine, an eminent Wapping brewer, who died in the early part of the last century, bequeathing a sufficient sum in real property for the purpose of qualifying forty girls to become candidates, under certain restrictions, for the receipt of a marriage portion of 100*l.* twice a-year. The drawing of the prize for bestowment on the 1st May next took place on Wednesday. There were several well-qualified candidates, and the one who obtained the prize was, in the next place, to seek a properly qualified and duly certified young man, "of the parish of Wapping," to become her husband. After most minute inquiries have been made by the trustees as to the character and position of the young man chosen by the "bride elect," and upon the satisfactory report being made by the visitors to the trustees, the marriage of the "happy couple" is fixed to take place on the ensuing "May-day," in the presence of the governors and friends of the institution, who being convened subsequently at the school-house at dinner, present the 100*l.* in a purse to the bride and bridegroom, the ceremony being unique and most interesting to all parties.

A VEGETARIAN FESTIVAL.—A rather remarkable festival was held at Blennerhasset, Cumberland, on Christmas-day, upon the farm of Mr. William Lawson, son of Sir Wilfred Lawson, of Brayton. The farm is conducted upon the co-operative principle—a tithe of the profits being divided among the workers, and Mr. William Lawson and his servants are vegetarians. All the people of the district who chose write beforehand for free tickets or to pay 4*d.* on Christmas-day were invited. Musicians were requested to take their instruments with them, and it was added "those who like may bring their own spoons." About 1,000 people attended. The farm buildings were decorated, and in the large rooms singing and dancing and lecturing on phrenology, co-operation, vegetarianism, and physiology went forward at intervals during the day. At noon a meal of grain, fruit, and vegetables was given, which rather surprised some of the beef-eating peasantry who had assembled to take part in the festival. There were raw turnips, boiled cabbages, boiled wheat, boiled barley, shelled peas (half a ton of each of these three last named); oatmeal gruel, with chopped carrots, turnips, and cabbage in it; boiled horse beans, boiled potatoes; salads made of chopped carrots, turnips, cabbages, parsley, &c., over which was poured linseed boiled to a jelly. As there were no condiments of any kind, either upon the extraordinary messes or the table, and all being cold except the potatoes, it may be imagined that the guests did not sit down with much relish to their vegetarian fare. Each one had an apple and a biscuit presented on rising from the table. In the course of the afternoon Mr. Lawson's two steam-engines, called by him "Cain" and "Abel," set off with steam up and whistles screaming to lead a procession over the farm, but they did not get very far, and the procession was rather a straggling one. Good order was maintained all day, the farm servants of the establishment acting as officers.

"THE WILD MEN OF JESO."—A correspondence has taken place between the Aborigines Protection Society and Mr. Walpole, the Home Secretary, in reference to an exhibition now travelling the provinces of so-called "wild men of Jeso." Representations of the brutalizing nature of this exhibition

have been made to the society, and their interference has been repeatedly invited. They have done what they could in the matter, but hitherto without any practical result. It has been their chief object to ascertain, by verbal communication with the unfortunate creatures themselves, whether they were detained against their will; but although they employed a highly intelligent Japanese gentleman, he was unable to understand them, or to make himself understood. It is, however, the society thinks, impossible to believe that these wild men—of whose Asiatic origin, at all events, there can be no doubt—would willingly permit themselves to be confined in a den like wild beasts, and involuntarily endure the wretchedness of perpetual imprisonment behind iron bars, if they had the alternative of personal freedom, or of restoration to their own country, fairly presented to them. They suggest to the Home Secretary that it is legitimately within his province to put an end to an exhibition which is felt by all who have witnessed it to be a grave public scandal. In reply, Mr. Walpole states that the matter has been inquired into, and that there appears good reason for supposing that the public are deceived as to these supposed savages, and that the Aborigines Protection Society, if it should make further researches, will probably find that there is not in reality any such restraint put upon these so-called "wild men" as they apprehend to be the case. A correspondent of a contemporary says that these so-called "wild men" were being exhibited some time ago at Portland, when they were visited by the seamen of the Channel fleet then lying at anchor in the Roads. Jack took it into his head to poke fun at one of the wild men by stirring him up with a long pole. The fellow turned round, shook his fist, swore in very unmistakable English, and said, "You durstn't do that, you blackguard, if I were outside the bars." The "jabber, jabber," yelping, and barking are all put on, as well as the walnut-juice to darken the complexion.

MR. BRIGHT AND THE "FORTNIGHTLY REVIEW."—Mr. Jacob Bright publishes a correspondence which has just taken place between himself and Mr. John Morley, the editor of the *Fortnightly Review*. Mr. Bright began the correspondence by complaining of the following passage in the article entitled "Public Affairs" in the *Fortnightly Review*:—"The absurd inaccuracy of some of his (Mr. John Bright, M.P.) statements, as, for instance, that all the land of Scotland is in the hands of twelve, and of England in the hands of 150 proprietors, are serious blemishes in his oratory. . . . His tone too much indicates that in his heart he has adopted the French maxim, 'La propriété c'est le vol.' What other interpretation can be placed on his saying that 'the poor only are fit to legislate for the rich'?" Mr. Jacob Bright denies that his brother ever spoke these words, and asks from what report they were taken. To this Mr. John Morley replied that he had communicated with the writer of "Public Affairs"—a Liberal member of the House of Commons—who assured him that he could verify the phrases attributed to Mr. Bright. In the course of the next ten days, Mr. Morley, having satisfied himself that the statements challenged were inaccurate, undertook that this should be acknowledged in the *Review* for January the 1st. To a request from Mr. Jacob Bright for the name of the writer of the article, Mr. Morley replied, "I do not think the writer would object to my furnishing you with his name. He is out of town at present, but I hope to see him on Tuesday, when I will write to you, if you still think it worth while to know the writer's name." Here the correspondence ends as far as Mr. Morley is concerned, and Mr. Jacob Bright, presuming that the writer objects to disclose himself, sends him a letter, to the care of the editor, in which he explains that what his brother really said as to the ownership of the land was that *half* the land of England is in the possession of fewer than 150 men, and *half* the land in Scotland is in the possession of not more than ten or twelve men. As to the other point, Mr. John Bright said, "I deny altogether that the rich alone are qualified to legislate for the poor, any more than that the poor alone would be qualified to legislate for the rich."

Gleanings.

The directors of the Midland Railway have prohibited the sale of cigars at all the refreshment rooms upon their system.

Cholera has broken out in Mountjoy Prison, Dublin. It is stated that four deaths have already occurred.

A few days ago there was born in Birmingham a male child having in its forehead two projections resembling in every particular tiny rams' horns. Soon after birth the child died.

The reports from all the London police-courts state that the number of apprehensions for drunkenness during the Christmas holidays has been unusually small.

Frederick Douglass, one of the "coloured" writers of the United States, has contributed an essay on "Reconstruction" to the December number of the *Atlantic Monthly*.

The total amount actually received and promised at the Mansion House on behalf of the sufferers by the late colliery explosions, was about 15,000*l.* up to Monday.

The United States Government has decided to send to the Paris Exhibition a large delegation of the north-western Indians. They will take with them

mand for it. Pears still consist of Gloucester, Chanmuntel, Beurre D'Isle and Winter Nella; apples of Ribston Pippin, Cox's Orange Pippin, and Old Nonpareil. Hot-house grapes remain as they were last week. Oranges are excellent, and very abundant. Kent cobs appear to be still advancing in price. Vegetables continue abundant. Excellent samples of broc lettuce to arrive from the West of England. Portuguese onions realize from 6s. to 12s. per 100. Potatoes are a trifle cheaper than they were last week. Flowers chiefly consist of orchids, chrysanthemums, Chinese primulas, pelargoniums, mignonette, and roses.

PROVISIONS, Monday, Dec. 31.—The arrivals last week from Ireland were 1,097 firkins butter, and 2,169 bales bacon; and from foreign ports 14,195 casks, &c., butter, and 156 bales bacon. The holidays last week interfered very much with business. The quotations for Irish butter nearly nominal. Foreign declined about 4s. per cwt.; best Dutch 1s. to 1s. The bacon market ruled quiet, and prices declined about 1s., which at the close of the week caused more disposition to purchase.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 31.—The demand has improved. Fine parcels command full price, a fair average business doing; but other kinds are a slow sale. The market is well, but not steadily supplied. The imports into London, last week, consisted of 8s. tons from Dunkirk; 130 tons Ronen; 42 tons St. Brieux; and 46 bags Caen. Yorkshire Regents, 90s. to 130s. per ton; Firkies, 1s. to 150s.; Rocks, 80s. to 100s.; Sooth Regents, 60s. to 130s.

BOROUGH HOP MARKET, Monday, Dec. 31.—The recent holidays have had their usual effect upon our market, business having to a great extent been suspended during the past week; quotations however remain without alteration, and it is expected that trade will now be thoroughly resumed; should the country orders to arrive be of the magnitude looked for, higher prices must prevail, the stock at present on hand being a very limited one. The Bavarian and Bohemian markets exhibit no change. New York advises to the 18th instant report the market as very firm for all kinds of hops, and more activity is expected after the turn of the year. Sussex, 16s. to 170s.; Weald of Kent, 160s. to 190s.; Mid and East Kent, 170s. to 220s.; Farnham and Country, 170s. to 20s.; Farningham, 18s. to 150s.; Olds, 60s. to 80s. The imports of foreign hops into London last week consisted of 294 bales from Antwerp, 8 from Bologna, 771 from Bremen, 200 from Calais, 93 from Hambro, 24 from Ostend, and 53 from Dunkirk.

SEED, Monday, Dec. 31.—Scarcely any new English clover-seed yet appears, the samples thus far shown are of inferior quality, brown in colour and likely to be difficult of disposal if good foreign red can be obtained. Foreign clover-seed was without change in value, buyers and sellers being both alike anxious of entering into business until the year had closed. White clover-seed remains extremely high, but at present it has few takers. Nothing passing in either brown or white mustard-seed, and prices are only nominal for the present. Spring barley will soon be required for; not many have yet appeared. Winter samples sell for feeding purposes at very moderate rates.

WOOL, Monday, Dec. 31.—Owing to the holidays, scarcely any business has been passing in English wools, either for home use or export; prices, therefore, may be considered almost nominal.

OIL, Monday, Dec. 31.—The amount of business passing in oils is very moderate. The transactions are chiefly of a retail character, as our quotations.

COAL, Monday, Dec. 31.—Trade dull. Hetton, 20s. 6d.; Original Hartlepool, 20s. 6d.; South Hartlepool, 18s. 9d.; West Hartley, 17s. 6d.—Fresh ships, 67.

TALLOW, Monday, Dec. 31.—The tallow trade is firm today, and P.Y.C. is quoted at 4s. 9d. to 4s. per cwt. on the spot. Town tallow is worth 4s. 9d. net cash. Rough fat, 2s. 9d. per lb.

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